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VOL. XIII. No. 25. CHICAGO, SATURDAY, SEPTEMBER 20, 1890. WHOLE No. 620.

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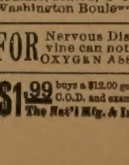

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The Living Church.

SATURDAY, SEPT. 20, 1890.

THE latest news concerning Bishop Vincent who is dangerously sick of typhoid fever at Westerly, R. I., was that a relapse had occurred and that his condition was regarded as critical.

TWELVE thousand Americans visit Lucerne every summer, attracted by the unequalled loveliness of the lake and the grandeur of the snowy mountains. The American Church has flourished here for four summers, and has been recognized by the home authority. The Rev. A. J. Brockway is the chaplain the present summer, when the congregations have often crowded the room, and the responses and offertories have been most encouraging.

THE Bishop of Llandaff has addressed a pastoral letter to the clergy of his diocese, urging the establishment of associations, in accordance with the recommendation of the Royal Commissioners on Education and of the National Society, for supplying a staff of well-trained organizing schoolmasters, who shall visit weak schools in order to discover their deficiencies and recommend such changes as shall increase their efficiency.

THE cost to the chapter of St. Paul's cathedral in connection with the opposition to the Central London Railway Bill was about £1,000. It is now suggested that the proposed station, (which was principally objected to by the St. Paul's authorities), should be placed at Christ's Hospital. This old foundation is to be removed to the country, and there is a convenient space vacant. If this proposal is adopted, it is probable the dean and chapter will not offer further opposition.

THE calendar of the University of Bishops College, Lennoxville, Canada, 1890-91, contains among other items of information, the examination papers of the degrees in divinity—bachelor and doctor—which show that these degrees must be earned. It would be a good thing if some of the American Colleges who are so profuse in granting degrees upon application, would require some such examination. The action might for a while diminish the number of fees, but it would surely enhance the value of the degree.

THE Church Unity Society, as we understand it, is trying to promote Church unity by disseminating a knowledge of Church principles. For this purpose it is arranging to publish, for free distribution, four quarterly "Church Unity Papers," of which the writers are Bishops Huntington, Thompson, and Seymour, and Father Hall. The cost is estimated at five hundred dollars, of which a portion has been subscribed. It is hoped that the remainder will be promptly made up, as no paper will be issued until the amount is paid or subscribed. Address the General Secretary, the Rev. W. S. Sayres, Broken Bow, Neb.

CARDINAL NEWMAN was one of the many eminent men who have used abstracts as an aid to study. He drew up a summary of every book he read, together—in many cases—with a statement of his own views upon it. Mr. Gladstone, it may be added, does something of the same kind. He reads a book, pencil in hand, marking off on the margin those passages which he wishes to remember, querying those about which he is in doubt, and putting a cross opposite those which he disputes. At the end of the volume he constructs a kind of index of his own, which enables him to refer to what he wishes to remember in the book.

THERE is said to be some difference of opinion among the clergy of Hull in reference to the approaching Church Congress. A certain section of them were anxious to exclude Lord Halifax and one or two other High Churchmen from the programme. In this they were overruled. The malcontents then affirmed that they would hold aloof from the Congress altogether, and that they should feel themselves at liberty to provide such other counter attractions as they might determine upon. But happier counsels have prevailed, and although the dissentients are at present resolved to take no part in the meetings, they will not initiate or encourage any hostile step. They have, however, opened up communications with the Church Association, with the result that the council have determined to hold their autumnal conference at Hull in November next.

A CORRESPONDENT in *The Church Review* calls attention to the fact that the hymn, "Lead, Kindly Light," as generally used, and as it is in Hymns A. and M., is not as Newman wrote it. In the original it stood thus:—

Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; *I ask not now* to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not *those* years.

The third verse is correctly given. In this connection it is gratifying to note that the Bishop of Exeter, in future editions of his collection of hymns, will omit the weak addition to this noble hymn which appeared a year or two ago. The storm of indignant protest has had its effect.

CARDINAL NEWMAN was an accomplished performer on the viola, but of late years he had lost the power of his fingers for writing or playing to any extent, and some time ago he gave his instrument to Father Richard Bellasis as an especial mark of his esteem. *Apropos* of this accomplishment, a good story is told of the late Bishop Ullathorne, of Birmingham, who had absolutely no ear for music, and was continually enforcing on his clergy the use of plain chants. During one of his visitations he came to a certain church where the choir gave a capital rendering of the "Twelfth Mass." After the service the organist was presented to him, and ventured to hope that the Bishop had enjoyed the music. "Not at all," was the startling reply, "very poor stuff!" "But," urged the poor organist, "Dr. Newman was here last Sunday, and said he was delighted." "Oh, I daresay," said the Bishop; "he fiddles."

THE Archbishop of Canterbury is a stout advocate of early rising, and practices (says the *Echo*) in person what he preaches. He rises at six in summer, and half an hour later in winter. And the Archbishop has a fixed period for going to bed as well as getting up. He retires regularly at twelve, and it must be pressing business indeed that keeps Dr. Benson from his pillow after that. The Archbishop has a very heavy bag of correspondence to deal with each day, and although he has, of course, an ample staff of secretaries, he insists upon seeing every letter before it goes off. His Grace is hardly more of an enthusiast for physical exercise than is Lord Salisbury, and is an indifferent walker—as most men of a studious turn are. But he is a very capable horseman, and keeps himself in condition by an hour and a half's gallop every day. Those who have seen him taking his daily ride will aver that the Archbishop means business in the saddle.

"AN Old Pupil," writing in *The Daily News*, gives some interesting reminiscences of the late Cardinal. "At the Oratory (he says) we saw a good deal of him; and, although he took no active share in the administration of the school, his interest in it was always great. Nothing pleased him more than making friends with the boys, and the many opportunities we had of personal contact with him made the friendship a real one. Of course to us he was the greatest of heroes. I remember a deputation coming from Ireland to congratulate him on his new dignity. Lord O'Hagan, who was then the Irish Chancellor, got the school a holiday and made us a speech. "Ovid," said his lordship, "used to make it his boast, '*Ego poetam Virgilium vidi tantum*,' and it will be yours in after years to say that you have known the great man Newman." He misquoted Ovid, but his prophecy was just. Indeed, none who knew it are likely to forget that figure. Slight and bent with age, with head thrust forward, and a quick, firm gait, the great oratorian might often be seen going from corridor to corridor, or across the school grounds. His head was large, the pink biretta made it seem still more so, and he carried it as if the neck were not strong enough for the weight. His face changed but little; yet he would be a bold man who attempted to describe its sweetness, its firmness, and its strength. A pontifical ring and sash and biretta were the only symbols of his rank, and no one living in the Oratory would imagine that it was the home of a "Prince of the Holy Roman Church."

IT is with profound regret that we record the death of Canon Liddon on the 8th inst. The eminent Churchman had been ill for some months and was unable to perform his duties as canon-in-residence at St. Paul's cathedral in August. He had recovered sufficiently to permit of his removal from Oxford to the home of his sister, and it was thought that his restoration to health was only a question of time. But the disease, neuralgia, attacked his heart and he passed away quite suddenly. Henry Parry Liddon, canon of St. Paul's cathedral in London, was the most eminent preacher of his day in the Church of England, and leaves no one in that Church at all his equal in the union of the power of the orator with the art of the logician and the learning of the theologian. He was born in 1829, graduated from Christ church college, Oxford, with the degree of B. A., in 1850, the next year gained the Johnson theological scholarship, and took the degree of M. A. in 1853. When in 1864 he became prebendary of Salisbury cathedral, he was known as foremost among the liberal High Churchmen for eloquence and power of argument, and his university called him to the office of select preacher in 1863-4-5, and the year following he was Bampton lecturer, in which service he preached that extraordinary series of sermons, "On the Divinity of Jesus Christ," which collected and published form the work by which he is most widely known and esteemed, for the book has been printed and read wherever the English language is used. From 1866 to 1875 he was a member of the hebdomadal council at Oxford, and he was also select preacher to the university 1870-2 and 1877-9. In 1870 he was installed a canon residentiary of St. Paul's, and appointed Ireland professor of the exegesis of Holy Scripture in Oxford University; this chair he resigned in 1882. It was at the recent resignation of Dr. Claughton that he was offered the bishopric of St. Alban's, which he declined. A few years ago, he was elected Bishop of Edinburgh, which was also refused. He will live in history as a profound theologian, and the great preacher of his time. One of his finest sermons was a memorial of his close friend, Dr. Pusey. At the time of his death he was engaged in writing the life of that great leader, but how near completion it has been brought, is not known. The death of Cardinal Newman, and the amount of material for Dr. Pusey's biography made available by that event, would have had the effect to delay the appearance of the work, even if Dr. Liddon had been spared to complete it. His published works comprise a memoir of Bishop Hamilton, of Salisbury, University Sermons, Sermons preached at St. Paul's, "Some Elements of Religion," etc.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The North-eastern Deanery met at St. George's church, the Rev. T. Cory-Thomas, rector, Tuesday and Wednesday, Sept. 9th and 10th. The services commenced Tuesday at 7:30 P. M., with Confirmation by the Bishop, when 17 were confirmed, one of the candidates belonging to the church of the Transfiguration. The altar was adorned with white flowers and white hangings. The newly confirmed will make their first Communion on St. Matthew's Day. Addresses were made at the evening service by the Bishop, the Rev. Mr. Dunham, of South Park, and the Rev. Mr. Moore, of Brighton Park. The vested choir of 25 voices was present. Wednesday morning, there was a celebration of the Holy Eucharist at 10:30, Dean Locke being Celebrant, and the rector of the parish assisting. The Rev. P. Hickman, of Riverside, read a paper on "The Revised Version of the Old Testament," followed by a business session. At 1 P. M., the clergy met at Mrs. O. L. Bassetts, and partook of a well-served lunch given by the ladies of the church. The number of clergy present at the deanery meeting was 30, including the archdeacon of the diocese. The deanery will meet next time at Grace church for its annual gathering.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Bishop, who sailed a week preceding from Southampton, was expected to arrive in New York on Saturday, Sept. 13th.

On the evening of Oct. 17th, Archdeacon Mackay-Smith has been invited to represent the Church in making an address at Chickering Hall in behalf of the Metropolitan League. The League is an organization aiming at the overthrow of Tammany Hall and the establishment of honest city government without distinction of creed or party. Three ministers of other denominations have been invited to address meetings to be held in the same month. Other of our clergy who have joined the League are the Rev. Drs. Greer, Stanger, Rylance, and the Rev. Messrs. Mottet, V. C. Smith, Edward Kenney, the secretary, L. H. Schwab, and John W. Kramer. The latter has his office at the Victoria Hotel, where he is in charge of the work having to do with ministers.

The rector, churchwardens, and vestrymen of Trinity church have filed a complaint in the County Clerk's office to foreclose a mortgage of $20,000 against St. Thomas' church, due in September, 1871, and which the complaint says has not been paid. George Macculloch Miller, counsel of St. Thomas', stated that the suit had been brought for merely technical reasons. Years ago Trinity had loaned the money to St. Thomas' when located at Broadway and Houston st., and which was really a gift, as Trinity had never intended to demand either principal or interest. Nevertheless the mortgage had been kept in force and every twenty years Trinity requested St. Thomas' to sign an instrument recognizing the vitality of the mortgage which would otherwise lapse. As soon as the vestry could be got together action would be taken and the suit be withdrawn. Mr. S. P. Nash, counsel for Trinity corporation, stated that he had brought fifty such suits against churches to which Trinity had loaned money, but that as soon as the borrowing church corporation signed an acknowledgment that the mortgage was still in force, the suit was withdrawn.

The General Theological Seminary will open September 17th, with 60 students as the number of new applicants. Two dormitories to complete the east quadrangle have already reached the third story. One is Dodge Hall, in memory of the late wife of Anson G. P. Dodge, and the other Hohne Hall, as a memorial of Mr. Hohne's gift to the seminary. Both of these buildings will be ready to occupy next year.

Trinity church is spending some $25,000, it is estimated, in introducing into the church a new system of heating by means of indirect radiation. This has made necessary the taking up all the tiling in the church, and digging trenches four feet deep and nearly as wide, in the several aisles, and also in the front and rear of the church. In these trenches conduits have been built which will convey hot air to all parts of the church. Beneath each pew a small iron pipe is made to connect with the conduit and through which the heat will be distributed from the radiator. This will be concealed from view by means of a molding of galvanized iron painted to correspond with the woodwork at the base of the pews fronting upon the aisles. In the cellar of the rear end of the church in Church st., the corporation has made extensive excavations and alterations so as to admit furnaces, boilers, and immense coils of pipe for heating the air, and also room for the fans in distributing it. The new system is automatic, being controlled by a system of thermostats. A like system is employed in the Lenox Lyceum. Connected with this work no small expense was incurred in providing and making the canvas with which to cover the great organ over the Broadway entrance and also the organ, reredos, and chancel furniture at the further end of the church. The organ required 500 yards and the making of the canvas occupied four men for five days. Although this work has been going on for several weeks, not a service has been omitted on Sundays or weekdays. On Sundays, the trenches were covered over with planking, while the canvas was removed from the chancel organ, furniture, etc., so far as needed, to conduct the service. For week days the choir room in the rear of the church was fitted up as a temporary chapel, where Morning and Evening Prayers were said, while the Holy Communion was celebrated in Trinity Mission House. It is expected that the work will be completed by Sept. 22d, when Dr. Dix is expected home again from his three months' sojourn in Germany.

In consequence of a settling of the foundations of St. Augustine's chapel, in Houston st., four excavations have been made in the cellar each 14 ft. deep, in each of which are being built solid piers of brick and stone. On these will be placed iron columns running up through the office and choir room above, the large Sunday school room on the second story, the story above, etc., thus giving a better support to the entire structure. At the same time, the illuminated cross which may be seen all over town at night, has been taken down from the spire to be put in better condition and lighted possibly by electricity.

Plans have been filed at the building department for the new Zion and St. Timothy's church to be erected at 57th st., between 8th and 9th aves. The material is to be of brick and stone with brick and terra cotta for vestry and parish house. The buildings will extend to 56th st., and will cost $150,000.

Beginning with Oct. 1st, when Dr. Greer will resume his work, St. Bartholomew's church is to have elaborate music from a double quartet, a chorus of 30 voices, and a harp in addition to the organ.

At Fairfield, Ct., on Sept. 11th, in St. Paul's church, Helena Cruger Mallory was married to Wilfred Mellerst, a young English barrister. The ceremony was performed by the Rev. Dr. G. S. Mallory, the bride's father, and editor of *The Churchman*, assisted by the Rev. W. S. Jones, rector of the church, and the Rev. Charles M. Pyne, of Washington. The church was filled to overflowing, many guests coming from Bridgeport, Boston, and New York. The service at the church, which was handsomely decorated, was followed by a reception at Dr. Mallory's summer home. Mr. and Mrs. Mellerst after a short bridal tour will sail for Surrey, England, their future home.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

ASHIPPUN.—The Bishop visited St. Paul's church on the 13th Sunday after Trinity, catechized and addressed the Sunday school, and preached twice, celebrating the Holy Communion and confirming 14 persons. The services in the morning were largely attended, some driving a distance of 14 miles and upward to be present, and it was a time of refreshment to all.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

AUTUMN AND WINTER VISITATION.

OCTOBER.

12. Morning, St. Thomas's church, Vernon; afternoon, church of the Good Shepherd, Hamburgh.
13. Evening, Zion church, Belvidere.
14. Evening, St. James' church, Knowlton.
15. Evening, St. Luke's church, Phillipsburgh.
16. Evening, St. Peter's church, Washington.
19. Morning, church of the Mediator, Edgewater; afternoon, mission of the Good Shepherd, Fort Lee.
22. Evening, St. Mark's church, Mendham.
26. Morning, church of the Atonement, Tenafly; afternoon, church of the Holy Communion, Norwood.
27. Evening, Christ church, Stanhope.
28. Evening, St. John's church, Boonton.

NOVEMBER.

1. Morning, Grace church, Rutherford; afternoon, St. Thomas' mission, Lyndhurst.
2. Morning, Christ church, Jersey City; afternoon, Grace church, Union Hill.
9. Christ church, Ridgewood; afternoon, Epiphany mission, Allendale.
12. Evening, Christ church, Pompton.
16. Morning, Calvary church, Summit; afternoon, Grace church, Madison.
23. Morning, St. Stephen's church, Milburn; afternoon, Christ church, Short Hills.
30. Evening, All Saints' church, Orange.

DECEMBER.

7. Morning, St. John's church, Passaic; afternoon, St. Mary's church, Haledon.
14. Morning, St. Paul's church, Paterson; evening, Trinity church, Totowa.
21. Newark: Morning Grace church; evening, House of Prayer.

JANUARY—1891.

4. Newark: Morning, St. Paul's church; evening, St. James' mission.

The Rt. Rev. Dr. Coleman, Bishop of Delaware, has consented to make some visitations of parishes in this diocese during the month of October. The clergy desiring visitations may communicate at once with the Rev. John Keller, the chaplain of the Bishop of Newark.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The Rev. P. S. Mesny, late rector of Trinity Hall, Washington, has become assistant general missionary and is to begin his duties at once. This means that each convocation will have its general missionary and that the work of occupying the towns and villages of Western Pennsylvania for Christ and the Church so well begun by the Rev. Mr. Kelly, and so efficiently carried on by the Rev. Mr. Bragdon, will be pushed forward with renewed energy.

At St. Matthew's church, Homestead, a harvest home festival was celebrated on the 3rd. The altar and chancel were beautifully decorated with flowers, fruits, and vegetables. The service was choral, rendered by a picked choir and conducted by D. W. Williams. The address was delivered by Mr. Geo. Leslie, the subject being, "The vicissitudes of life and the providence of God."

The Rev. Dr. Irvine of All Saints', Braddock, has gone to Europe for six weeks, for the purpose of visiting his parents. His place during his absence will be filled by the Rev. Mr. Brown, chaplain of the U. S. Navy. The Rev. F. Woolcott of the diocese of Springfield, takes charge of St. Saviour's, Youngsville, and adjoining missions.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

BOSTON.—Dr. George Shattuck has been seriously ill for some time and his condition has awakened a general sympathy throughout the diocese. Connected, as he is, with many benevolent and religious objects, and a generous supporter of the Church's interests in this city, it is earnestly hoped that he will be spared to continue his usefulness as a prominent layman and an unwearied promoter of the missionary cause.

Most of the clergy have returned from their summer vacations. The Rev. Dr. Phillips Brooks, after a brief sojourn in Europe, has taken charge of his parish. The Rev. L. H. Hilliard, organizing secretary of the Church Temperance Society, is advocating the needs of his work to the parishes in Berkshire County. The Rev. Mr. Odell has begun his work at St. Luke's, Chelsea, after a rest of three months. The Rev. Charles Barnes has resigned St. James' church, New Bedford, the Rev. George Fisher, Trinity church, Milford, and the Rev. George Strong, St. Paul's church, Malden. The Rev. W. D. P. Bliss has accepted St. Luke's, Linden. The Rev. I. C. Ayer has resigned St. James', South Groveland, and will spend three years in Germany. The Rev. W. C. Richardson, of Norwalk, Conn., has accepted the rectorship of St. Paul's church, Newburyport.

EAST BOSTON.—Work is progressing on the new St. Mary's for sailors. This mission to seamen was first begun in 1845, and the Rev. J. P. Robinson had it in charge for many years. This present edifice on Marginal st., will be in care of the Episcopal City Mission. The new rector of St. John's church, the Rev. Mr. Plant, formerly of the jurisdiction of Idaho and Wyoming, will take charge of it and advance its interests till a settled missionary is found.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Calvary church, the Rev. C. L. Twing, rector, was closed for two Sundays for repairs, but was re-opened the first Sunday in September. The Sunday school also resumed work on the same day.

Grace church on the Heights was also re-opened the first Sunday in the month, after undergoing certain alterations. In the afternoon, at 3 o'clock, the funeral services of Mrs. A. A. Low, who died at her home in Newport, on the Thursday previous, were held in this church, of which she was a member. A large congregation was in attendance. The front pews were occupied by members of the family, including Mr. A. A. Low, Hon. and Mrs. Seth Low, as also two brothers. The Bishop read the Sentences, while the Lessons were read by the Rev. Mr. Brewster. At the close the hymn, "Abide with me," was sung, when Mr. Brewster closed the service with the benediction. The interment was private at Greenwood, the Bishop reading the Committal service.

At Grace church, Consilyea st., E. D., the rector, the Rev. C. W. Ivie, has begun a course of sermons for Sunday evenings on "Ethics." The subject for Sunday evening, Sept. 14th, was "False and Imperfect Theories of Morals."

The Rev. Lindsay Parker, rector of St. Peter's, who has been absent from the city three months, resumed his work Sept. 14th. According to the Year Book which was distributed on that day, the number of Confirmations in 1890 was 68, while the total number of communicants was 768. In the year there had been 108 celebrations of the Holy Communion, the number communing having been 5,045. The total receipts for the year amounted to nearly $16,241, of which $4,000 had been raised at Easter to clear off the mortgage upon the church. In four years the total receipts amounted to a little over $66,938. Much of this money has been expended in needed repairs and improvements, including a new organ, choir stalls, font, guild room, choir room, kitchen, etc. The church has been wholly cleared of debt, partly through a gift of $5,000 by Mrs. Mary C. Waterbury, which was to be applied to clearing off the mortgage. She also presented the church with a new reredos, while a vestryman, Mr. S. M. Geddings, presented to the church a handsome brass pulpit in memory of his daughter. Connected with the parish are ten organizations, and Mr. Parker is now seeking means by which a club of men may have a place in which to enjoy their evenings. Mr. Parker thinks the rapid growth of St. Peter's due to the fact that the church is supported entirely by voluntary contributions through the envelope system.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

The 20th annual report of the Philadelphia Protestant Episcopal City Mission is a pamphlet of the greatest interest, which will repay the most careful perusal. The

many wise suggestions which it contains show that the superintendent, the Rev. Herman L. Duhring, is not only devoted to his work, but also most admirably qualified for his arduous duties. His words on begging repeaters are most wise and timely, as are also those on the needs of some centre by which charitable organizations could weed out such, and each be the better able to devote itself to its special work. Among the various aids which he acknowledges as having stimulated the work, are the clerical and volunteer help, the newspaper assistance, the St. Andrew's Brotherhood choirs, the entertainments for the consumptives, and the Shepherd Memorial Cottage, costing $20,000, which is to be completed by November 1st. He makes an earnest plea for free beds in the Home for Consumptives, as well as for voluntary and special gifts. On the staff of workers there are 7 clergymen, 9 lady visitors, 2 house physicians, 2 consulting physicians, and 3 visiting physicians. On the list of institutions in which services are held, there are more than 60 names. In its 5 sick diet kitchens 52,240 meals have been served during the past year, 1,250 services have been held by its clergy, 107 funerals attended, and 110 persons baptized. It needs $12,000 a month to carry it on, the need being as great in summer as in winter.

On Sunday, Sept. 7th, the Rev. S. F. Hotchkin, rector of St. Luke's church, Bustleton, who has given much attention to the study of the early history of the Church in and around Philadelphia, preached an historical sermon at old St. David's church, Radnor, in which he mentioned the following interesting facts: From 1861 the Rev. Thomas G. Clemson was rector for five years, and he was succeeded by the Rev. William Frederick Halsey. It was during Mr. Halsey's rectorship that Longfellow wrote his poem on the old church. The present rector, the Rev. George A. Keller, assumed charge Jan. 21, 1883.

PHILADELPHIA.—By a slip of the pen we gave credit last week to the church of the Nativity for improvements which belong to the church of the Advent. It is this church that has secured property to the south of it at an expense of $4,600. It is hoped that funds will be in hand and the necessary improvements completed by November, when the semi-centennial of the parish will occur. The parish has also paid off a mortgage of $2,000 on the rectory. Its total income for the past year was $12,740.80.

The church of the Crucifixion, than which there is no truer mission to the poor colored people in any section of the land, makes the following appeal: "We yearly feel most keenly the need of some permanent means of support. The parish is emphatically a mission field, as much so as if situated in a foreign land, rather than in the heart of our own city, and as such cannot be made self-supporting, but appeals unintermittingly to all who believe in missionary work. It would be a great safeguard and incentive to forethought and system, in the plan of work, were there a regular income, however small, to be derived from an endowment fund to which we could hope to add from time to time."

At St. Chrysostom's the boys' guild opened for work after a short vacation during the excessive heat. A large crowd was present on the opening night, boys in their shirt sleeves, and bare feet, with knees and elbows out. Several hundred magazines, *Scribner's*, *Harper's*, *Century*, *St. Nicholas*, and like pictorials, afforded useful entertainment. Marbles, cannon, checkers, old maid, parcheesi, race horse, and messenger force, all afforded amusement for an hour. There was the usual contingent of rough boys, bent on mischief, quarrelsome and riotous, who needed restraining and instruction in the ordinary decencies of the place. Little groups of the more serious gathered about the popular assistants, for informal conversation, advice, instruction, and general good fellowship. Then came service in the church, the usual pell mell rushing for the church door, something unique in the way of church going, a church full of rough boys, not accustomed to church going, singing noisily, but listening attentively and getting undoubted good from the brief service. The rector, the Rev. C. S. Daniel, says: "It is a fair illustration of the week-day possibilities of a church. Few of those boys in rough and ragged clothing would come near us on a Sunday. And why is an instruction on Thursday not as good as one on Sunday? We need for this work, pictorial papers and magazines; a half dozen live men or women to act as policemen and take a general oversight of sections of the boys."

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

Diocesan statistics: Clergymen belonging to the diocese—Bishop 1, priests 49, deacons 9, total, 59; clergymen ordained—priest 1, deacons 3, total, 4; candidates for priest's orders, 10; candidates for deacon's orders, 4; postulants, 4; churches consecrated, 6; parishes and missions, 96; Baptisms—adults, 73, infants 345, not defined 6, total, 424; Confirmations as reported by the Bishop, 420; communicants, 4,414; marriages, 64; burials, 166; Sunday schools—teachers, 349, scholars, 3,412; parish schools—teachers 13, scholars 554; churches and chapels, 100; rectories, 40; total contributions reported, $47,940.27; total value of Church property reported, $320,990.50.

The church in this region, which for many years seems to have been making little progress, is now showing marked signs of life. A little over two months ago the Bishop appointed as archdeacon the Rev. C. N. F. Jeffery, formerly of St. Timothy's, Roxborough, Phila. Since that time, the archdeacon has been daily in the saddle, visiting the different centres in his field of work and organizing the scattered congregations.

Monthly services will in future be held at Blowing Rock, Linville City, Boone, Valle Crucis, Cranberry, and Bakersville. At Linville, the Linville Improvement Co. have given several lots, centrally and beautifully situated, for a church, and a subscription paper is being circulated to raise the necessary funds. St. Luke's church, Boone, and St. John's, Valle Crucis, built by the late Wm. West Skiles, are both needing repairs. The archdeacon hopes to visit Philadelphia in December, for the purpose of obtaining the $140 which he needs to make these churches respectable and fit for worship. The people at Valle Crucis are very poor, but there is a faithful little band left, to many of whom Mr. Skiles ministered. At Cranberry Iron Mines there is at present only one member of the Church, but the miners are interested and attend the services in large numbers. At Bakersville there are three families who are eager to work for a church. A lot has been promised, and $150 subscribed. At the archdeacon's last visit to this place there was a Methodist district conference going on, and 12 Methodist ministers attended his service in the afternoon. The archdeacon needs all the money he can get for this necessitous work. The country is very poor, but is beginning to develop. There is no field where a little help now will yield larger returns in a few years Any material assistance may be sent to the Bishop or the archdeacon at Linville City.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

SARATOGA.—A most important and interesting missionary meeting was held recently in Bethesda church. The Rev. Dr. Carey is a warm friend of mission workers, and a great believer in the value and importance of their work to the Church, so that they always receive a cordial welcome in this parish, and substantial aid, in a quiet way, for their work. At the meeting, the Rev. E. N. Potter, D.D., president of Hobart college, as the advocate of the Board of Regents of the Church University, made a brilliant address in their interests, holding that missions must be permeated by the spirit of education. Archdeacon Carey introduced Bishop Walker, of North Dakota, as one who had sown God's word with fruitful harvests in the West. The Bishop made a stirring missionary address. Bishop Perry also made an address, in which he took the ground that the educational work of the Church lies at the basis of all work in the missionary field, and in the established parishes also.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

BURLINGTON.—The Rev. Charles Martin Niles, rector of Trinity church, Rutland, preached the opening sermon at the Vermont Episcopal Institute at this place, on Thursday, Sept. 4th. The school opens with a large number of boys, and gives promise of a very profitable year. The preacher impressed upon the boys the thought of each having a special gift, and that God had given this to each one for a special purpose. He dwelt upon the great advantage of discipline, as no man could govern others until he had learned to be governed himself.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

CLINTON.—The harvest thanksgiving services held here 14th Sunday after Trinity, were especially interesting, being for the first time held in the church. Former festivals were held in the town hall, with no service of any kind, thus reminding one of a "Saturnalia." The services on this occasion commenced at 9 o'clock with Holy Baptism, Morning Prayer at 10:30, followed by the Holy Communion with a sermon; about 30 received. The musical portions of the services were most excellent. The evening service included Barnby's anthem, "O Lord, how manifold are Thy works." The Rev. A. Reeves of Ovid, was the officiating clergyman for the day, and preached two eloquent and spiritual sermons. The decorations were most tastefully arranged and much admired by all.

After this month this mission will be left without services if no one is sent, as the present person in charge is leaving to take a college course. The situation of the place is in the garden of Michigan, and within a few miles of a chain of beautiful lakes. A fine new rectory has just been built, and an extra large lot adjoins. The people are willing and full of enthusiasm.

SOUTH CAROLINA.

WM. B. W. HOWE, D.D., Bishop.

CHARLESTON.—The Rev. J. H. M. Pollard sends us the following statement of the work committed to his hands, which as showing the status of some of the work being done for the colored people, we are glad to publish:

"Under the Bishop's recent appointment, I have charge of all the colored work in this immediate vicinity, that is to say, four churches: 1st, St. Mark's, Charleston, with 332 communicants and 304 children in the Sunday school. This is a fully organized parish, having been so from the time it was founded in 1865. With the exception of about $900 from friends in the North, just after the cyclone of 1885; and again of about $500 from funds put into the hands of the Bishop for the repair of the churches, after the earthquake of 1886, making the whole amount received from outside friends during the 25 years of organization about $1500, we have received no assistance. During a very trying period our debt has been reduced to $1,050; the vestry having paid $715.50 on the 1st of September. For the last three years we have been assisting the missions under the charge of our rector and during the coming year we propose to lend further assistance to the missionary cause, by supporting an extra teacher for the parish school in St. Andrew's parish.

"2nd, Calvary, Charleston, with 131 communicants on the roll and 99 children in the Sunday school. This church was for many years under the spiritual care of the late Rev. J. V. Welch, whose soul passed into the Paradise of God on the 5th of Jan. last. At the instance of the Bishop, the rector of St. Mark's assumed temporary supervision of the work, until some permanent arrangement could be made for the same. There are two services every Sunday and one every Wednesday night.

"3rd, church of the Epiphany, Summerville, with 37 communicants and 46 children in the Sunday school. This church was founded in 1887, and owns a lot 100 by 100 ft. and a beautiful gothic building, with altar cross and lights. We need a parish school building here in order to do successful work. There are two or three hundred children in the town and many others accessible with no adequate school advantages. The school would create additional interest in the Church, and bring many who are outside, under the influence of Church instruction. Last year the mission paid the weekly fare on the cars of the rector and assistant, and in addition paid $70 to the assistant minister.

"4th, St. Andrew's chapel, St. Andrew's parish, with 65 communicants and 132 children in the Sunday school. This mission is about eight miles from the city and was founded many years ago for the negroes on the cotton and rice plantations. Most of the men are now engaged in digging phosphate rock. Some few own their homes, but the majority rent and live for the most part in log cabins, one story, with one room accommodating a whole family. A few have two rooms. Our parish school was organized in February last, and 132 pupils enrolled up to the 1st of July. The Bishop has asked for an appropriation for the teacher, Mr. A. B. Lee, and St. Mark's has agreed to support an assistant teacher. I am compelled to reach this mission by a buggy, which costs $2.20 for every trip made. We make two trips a month. Last year the mission paid this amount, and also $35 to the assistant minister.

"In conclusion, please allow me to state that a parish school building for both Summerville and St. Andrew's parish would help us greatly in the development of our work. A building, two stories with two recitation rooms and an assembly room, would give us all the advantages of a thoroughly organized mission, and such a building could be erected and furnished for about $1,000. I am assisted by the Rev. E. N. Hollings, deacon, and two lay readers, and have in the four churches a total of twelve services every Sunday. The Holy Communion is administered once every month in the mission, and every Sunday in St. Mark's."

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

READING.—The beautiful and graceful spire of Christ cathedral is now entirely hid from view by a net work of scaffolding. Quite a little alarm and disquietude seemed to be felt by the citizens as to the strength of the massive tower, occasioned by several small stones crumbling from the ornaments and falling to the pavement. The city fathers ordered an examination made, and the vestry promptly responded to the suggestions of the committee from the councils; 24,000 ft. of lumber and 600 lb of nails have been used for the great scaffolding. The masonry work will receive a thorough overhauling, the spire will be pointed, the cross and ball removed (to be replaced by another and more appropriate one, we hope) and everything done to allay alarm and to make the steeple absolutely safe. The work on the scaffolding had not progressed far when James Harrison, the well-known, faithful sexton and chimer, was suddenly prostrated by a stroke of apoplexy, induced by constantly looking upwards at the workmen. He never wholly regained consciousness, but died August 29th. His funeral was largely attended by many of the Church people, Dr. Orrick, and the Rev. Messrs. Long and Dalrymple officiating. The Philadelphia *Ledger* speaks of him as follows:

"He was born in Walsall, Staffordshire, England, and came to America 35 years ago. Previous to coming to Reading he was, for seven years, foreman of the American Bell Company, of New York City, and for four years was foreman of a large es-

tablishment in Connecticut. During these years over 5,000 bells of all descriptions were made under his supervision. He supervised the erection and was the first person to play the famous Lowell, Mass., chimes, in 1857, the music of which can be distinctly heard for seven miles. At the great New York State Agricultural Fair, in 1859, he led 5,000 school children in the hymn, "Let us walk in the Light," and was awarded a gold medal. He also received a silver medal at Elmira, N. Y., for improvements in mounting bells. Mr. Harrison arranged his own music and had over 1,000 selections in his repertoire. He had a reputation in his business which was not confined to this State alone."

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

WATERTOWN.—The new Trinity church was consecrated Tuesday, Sept. 9th. The sermon was preached by Bishop Huntington. It is a monument of rare generosity crowning a series of rich gifts. Ground was broken on the 1st of April, 1889. The corner-stone was laid by Bishop Huntington, on July 11th, of the same year. Its completion is the finishing work upon a new fine group of buildings: the church itself, Trinity house, and the connecting structure, the latter having been built with the church. Trinity house and the ground cost about $37,500, of which Trinity parish contributed $10,887, Hon. R. P. Flower $3,000, and Anson R. Flower, Esq., the remainder. The last-named has been the ruling spirit in the execution of the whole plan of these buildings, while Mr. Roswell P. Flower has seconded his efforts to the extent of dividing equally with him the expenses of the erection of Trinity church, which amount fully to $90,000.

The church has a frontage of 92 ft. on Trinity Place. Its extreme length is 150 ft. The architecture is a modification of the Early English based on the Norman Gothic. The walls are of native stone of dark blue color. The tower, where it rises from the roof at the south-west corner, is 22 ft. square. The belfry, 12 ft. square inside, occupies a considerable section of the tower, in height, and is ornamented on all four sides by tall double arches set in the red terra cotta brick work, and with fixed blinds sufficiently open to give out the sound of the bell. A round turret four ft. in diameter clings to each corner of this fine Norman tower, from some little way above the church roof, up to where the reddish spire begins, the turrets terminating in metallic cones. The spire reaches an altitude of 175 ft. and holds up a gilt cross 8 ft. high.

The main entrance is into a vestibule 45 ft. long, its length being along the front wall of the church; it is 12 feet wide and 13 high, and is frescoed a French green. At the left is a winding stairway to the gallery which is over the vestibule and is the same length and width. The broad aisle of the church is six feet four inches wide. The two side aisles are four and a half ft. wide. The whole seating capacity is 960 The pews are of quartered oak with handsomely carved heads, they have cushions and bassocks. The entire floor is covered with the best of ingrain carpet. The length from the vestibule partition to the chancel front is 80 feet; the breadth of the nave is 64½; length of transept 88 feet; breadth 36. The columns and all the upper timber work and carvings are of Georgia white pine, as is also the ceiling of the roof, the vestibule, and choir room. The wainscotting, except in the robing and choir rooms, is of quartered oak; so are the doors, pews, chancel front and all the chancel furniture; and these two woods are here seen in their native color, except in what degree it is changed by oiling. The organ is the one that was in the old church with a good deal added to it. It has a new action with nearly 200 new pipes and many stops, and is therefore much increased in power and is said to be enriched in tone. This work has been done by Mr. Kemp, of Messrs. Labagh & Kemp, New York, at an expense of something over $1,700. It is now pumped by hydraulic motor. What we have spoken of as the connecting structure of the church with Trinity house is mainly a choir room 33 feet by 20, and 22 feet high, with three windows on each side, one at the south end and a dormer window looking to Trinity Place. An open cloister extends along the front of Trinity Place side of this choir room, presenting a picture-like and solemn appearance. The baptistery is on the opposite side of the chancel from the organ. It is 16 feet by 16 and quite lofty.

The windows are mostly of colored rolled cathedral glass, except the immense and splendid rose window in the front. The church is greatly illumined by a window of much greater proportions in each transept, the entire height of each of these windows being 19½ ft. There are three double windows on each side of the nave; one of these is a memorial of Judge Mullin, who died in 1882, and of his wife, Lydia Maria, who died in 1884. Another is a memorial of Ambrose W. Clark, who died in 1887; and another of his wife, Paulina, who died in 1862. The two windows in memory of Mr. and Mrs. Clark, are from Tiffany & Co., of New York. All others in the building, of every description, are the work of J. & R. Lamb, of New York. The Messrs. Lamb furnished, also, all the decorations and the chancel furniture, and did all the fresco work. The body of the church is frescoed a light terra cotta red.

The chancel is 42 feet deep. It opens to the body of the church in an arch coming to a point 34 feet above the main floor. There are three steps up to the chancel, with a dark green round pillar, eighteen inches thick, partly supporting the arch on each side. From the front to the altar rail—that part of the chancel known as the choir—it is 24 feet; here are three ranges of seats and stands on each side, for the two divisions of the choir singers. The sanctuary, from the altar rail to the reredos, is 16 feet deep. The altar rail is the one presented some years ago to the old church, by the late William C. Pierrepont; for use here it is lengthened, and placed upon new and enlarged burnished brass standards. The altar font, a marble slab, is adorned with exquisite work in colors, giving the effect of mosaic, done by the Endolithic Marble Company, of New York. In the centre is the monogram of Christ, in a halo, while on both sides, as if surrounding it, there seem to be figured a bishop, a monk, a king, a beggar, a lame child, and other personages, signifying Christ as the Healer of all classes and conditions of people. Bronze panels on each side bear a signification of "The True Vine." The central figure of the reredos is a Greek cross of Mexican onyx, the *Agnus Dei* in gilt, inside a circle, at the intersection. The panels are gilt. The re-table bears the words Holy, Holy, Holy. The chancel is apsidal in form, and the five sides are radiant with as many windows, richly picturing Christ and the four Gospel Apostles, with the symbols belonging to them. The two of these windows on the left, as one faces the chancel, are memorials of children of Roswell P. Flower: of Helen R., infant daughter, who died in 1862, and of Henry K., a youth, who died in 1881. When natural light is not sufficient, the chancel is lighted by gas from the inside of the arch, the jets unseen by the congregation. The nave is lighted from gilt pipes running along what appears to be the clere story, and by a lofty circle of jets under the intersection of the nave and transept. The lighting is done by electricity, in sections.

W. P. Wentworth, of Boston, was the architect; Clinton Smith, of Middlebury, Vt., was the contractor, and T. W. Rogers, of Brandon, Vt., was the master builder. The admirable results of fitness, convenience, and beauty attained, are due in no small degree to the daily attention and advice given by the Rev. Mr. Olin, the rector, and to the influence of his taste.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—A home for the All Saints' Sisters of the Poor, is soon to be erected on Eutaw st., above Madison. It will be the mother house in this country and a branch of the one established in London, Eng. The building will be of brick, Gothic in character, ornamented with bands and lintels of red-stone. The interior will be finished in oil, partly hardwood, and will be heated by steam. Mr. T. Buckler Chequier is the architect, and Messrs. Buckley and Winn are the contractors.

The Bishop is on the look-out for a suitable clergyman to undertake missionary work at Union Bridge, Carroll county, and some neighboring points.

On September 21, at 11 A. M., the Bishop will hold an ordination in St. Barnabas' church. It is possible that nine or more will be ordained as deacons.

By request of the Bishop, the Rev. Theodore C. Gambrall, dean of the Annapolis Convocation, will visit and make special provision for St. Mark's and Mt. Calvary churches in Howard county.

HAGERSTOWN.—The vestry of St. John's parish recently purchased for $4,430, the house and lot, the property of Miss Agnes McAtee, in this town. The location is one of the most delightful on the beautiful promenade known as Prospect st. It is learnt that it is the intention of the vestry as soon as the necessary arrangements can be made, to tear down the house and erect on the site a new building adjoining the church, and built of the same material as that used in the church. This building when finished will be the rectory. The present rectory which has increased in value since its purchase by the vestry, will be sold when the new one is ready for occupation.

TRACEY'S LANDING.—Clagget chapel for colored people of this community has been opened by the Bishop. It is erected on the glebe land, which was granted by the vestry of St. James' parish. It has a seating capacity of about 160 persons. The cost of erection was $800, and was borne by the "penny fund" of the diocese. The chapel was named for the late Bishop Clagget, the first Bishop of Maryland, who one hundred years ago, before his election to the episcopate, was rector of St. James' parish, and lived on the land on which the chapel stands. The Rev. T. C. Gambrall, rector of the parish, supervised its construction.

WESTMINSTER.—Miss Lucretia Van Bibber, of this town, has given her fine residence, near the Court House, to the All Saints' Sisters, an order in the English Church, who intend to open a school under the control of the order. Two years ago the building was erected at a cost of about $10,000.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

ST. PAUL.—On the 14th Sunday after Trinity St. Peter's church celebrated "Harvest Festival," with Matins and partly choral Celebration in the morning, children's service in the afternoon, and full choral Evensong. The vested choir of 12 boys and six men rendered the service in a very creditable manner, considering the short time they have been in training. The rector, the Rev. S. Mills, conducted the morning service, and preached a powerful sermon from the text, "Come, ye thankful people, come," to a large congregation. The Rev. E. Johnson of Boston, Mass., sang the office at Evensong, and preached an appropriate sermon. Extra seating capacity had to be brought in, so large was the assemblage at this service. The church was tastefully decorated. The window sills were festooned and inlaid with floral crosses. A basket of fruit and vegetables, and a small sheaf of oats and corn, hung from the chandelier in the body of the church. In front of the chancel steps stood a large pyramid of all sorts of fruits and vegetables. A rood screen bore the text, "Thou crownest the year with thy goodness," the lettering being made from corn kernels placed on a crimson back-ground and bordered with green oak leaves, the centre of the screen was topped with a cross of golden rod and the uprights entwined with wheat and oats. The reading desks, pulpit, and altar, were covered with festal white hangings, while on each side of the altar stood two immense sheaves of wheat, and an assortment of fruits and vegetables artistically arranged. On the gradine stood four exquisite bouquets of choice flowers, a large floral cross and clusters of grapes; above the credence table, a floral cross of red and white roses was suspended; a large number of the faithful communicated.

On the Tuesday evening following the parishioners sat down in the guild room to their first annual harvest banquet, after which the rector delivered a short speech of an appropriate character, followed by the Rev. E. Johnson, and some of the prominent laymen of the parish.

Wednesday evening the younger members of the parish, including the choir boys, St. Agnes' Guild, Guild of the Iron Cross, and the Sunday school children, followed the example of their elders on the previous evening, thus terminating the most enjoyable social gathering in the history of the parish.

All the clergy with one exception have returned from their vacation. The rector of St. Paul's church, the Rev. J. Wright, spent a month at Yellowstone Park. The Rev. S. Mills will move into the city sometime this month, from White Bear Lake, where his family have been living for the past few months.

The re-opening of the church of the Ascension, on the West Side, occurred Sept. 7th, with appropriate ceremonies. The church has been enlarged to more than twice its former size, and is practically a new church. It now affords a beautiful and comfortable place of worship. There have been many vicissitudes in the history of this church, but pluck and hard work have overcome them, and the parish is now on a good substantial footing. Much credit for the present condition of the church is justly given the rector, the Rev. J. A. Antrim, who has worked unceasingly since he came to the charge, to put it in a more prosperous condition. The services were conducted by Bishop Gilbert, assisted by the rector, the Rev. Dr. John Wright, rector of St. Paul's, and the Rev. Wm. C. Pope, rector of the church of the Good Shepherd. The vested choir of Christ church furnished the music. There was no sermon, short remarks being made by Bishop Gilbert and the Rev. Messrs. Wright and Pope. A vested choir of young ladies has been organized in connection with this church and will render the music from now on.

MINNEAPOLIS.—The Rev. A. Alexander was installed as pastor of All Saints' church, Sunday morning, Sept. 7th, and the event was made the occasion of a revival of the established ceremonial of institution, which for one reason or another has fallen into disuse of late years. It was a very auspicious occasion. The service was choral. Bishop Gilbert conducted the services of institution. At the close he spoke briefly and informally, making the fact of the revival of the institution in this case the text of his sermon. He regretted, he said, that the custom had fallen into desuetude, for he believed that it had in it a good deal of significance. It was much more than an empty form. It helped to bring the minds of the people to a more vivid appreciation of the significance of the coming of a new pastor among them. And then, following in this line of talk, the Bishop enlarged upon the duties of the people toward their pastor, showing wherein mistakes were being made constantly on both sides. The pastor should be more of a pastor and less of a preacher, he held, and he should be encouraged by the fullest loyalty of every member. The new pastor followed the Bishop with a brief sermon, or rather discourse, partly concerning himself and partly concerning the mission of the church. Mr. Alexander is a young man, and comes to Minneapolis from Jamestown, N. D., where he was rector of a flourishing church. He is an Englishman by birth, coming to this country at the age of 20. His predecessor, the Rev. E. J. Purdy, has become the assistant rector of St. Paul's, his elevation to the place causing the vacancy at All Saints'.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—Christ church cathedral has been repaired considerably during the summer. The south gallery, which has always been an architectural blemish, has been removed, and the church is much lighter in consequence. Larger gas mains have been put in, and the light is much brighter at night. Plans are now being drawn for new choir stalls and for an organ which will be worthy of the cathedral.

Trinity has met with a loss in the resignation of the Rev. Dr. Harris, who has returned to Mississippi. Services have been kept up by Mr. West, candidate for orders, who is soon to be ordained to the diaconate.

MACON.—St. James' Academy for Boys opened on the 17th, with the Rev. S. M. Holden as head master. The building has been thoroughly renovated and improved, with new furniture throughout. Under the efficient management of the rector, the Rev. C. G. Davis, St. James' is rapidly taking a good place among the educational centres of the West.

JEFFERSON CITY.—The Church is doing a good and steady work. Bishop Tuttle confirmed last week a class of four, and found active steps being taken for the building of a rectory.

WEST MISSOURI.

The diocese is in good working order, and will be thoroughly ready for the new Bishop when he comes. The consecration will take place in Toledo on the 14th of October, with the Bishop of Missouri presiding. The Bishop of Ohio is to be the preacher, and the Bishops of Western Michigan and Nebraska as presenters. St. Joseph has called an additional clergyman, and with the colored clergyman lately ordained, the staff will be four instead of two. Maryville is waking up and now supports a clergyman. Seven candidates were confirmed two weeks ago.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

SEATTLE.—At St. Mark's church, the Rev. D. C. Garrett, rector, the vested choir of 24 boys and 16 men sang for the first time Sunday, Aug. 31st, and rendered the service with the beauty and precision of a choir of long training. Under the direction of Mr. L. A. Darling, this choir was organized July 11th. The extension of the church and completion of the guild hall give wider scope for the good works of that rapidly growing parish.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

The second triennial re-union of the alumni of the Institute for Deaf-mutes was held Sept. 2-4, at Indianapolis. Fully 250 persons were present from all parts of the State. The Rev. Austin W. Mann was re-elected president. Immediately after the adjournment, he baptized a couple and their infant child.

LETTERS TO THE EDITOR.

MOTHER'S MEETINGS.

To the Editor of The Living Church:

Will you please let me know through the columns of your paper, the best method of conducting a mother's meeting? T.

SECOND-HAND CLERICAL CLOTHES.

To the Editor of The Living Church:

More than once I have been pained by the unedifying sight of the worst specimen of a tramp that the benches in the New York parks accommodate, clad in a cassock waistcoat from some clergyman's wardrobe. Surely it would be better to destroy utterly, as to shape, castaway garments so distinctly clerical, and consign them to the rag bag. H. B.

SACRAMENTAL WINE.

To the Editor of the Living Church:

As a contribution to the sacramental wine discussion, let me state my practice. For years I have used half wine and half water. To substitute water is a sacrilege, but the mixed chalice is an ancient custom. Church history and temperance principles both justify it. PRIEST.

[Strong wine, diluted one-half, is still stronger than the "absolute wine" recommended by a correspondent. That needs no dilution. ED. L. C.]

A CORRECTION.

To the Editor of The Living Church:

My attention has just been called to the notice in your paper, August 30th, under the head of "New York:" "Among the number is the Rev. John Henry Hopkins, Jr., son of Dr. Hopkins." This is a strange blunder. Dr. Hopkins, as his large circle of friends well know, is a life-long bachelor. The young man in question is a son of the late Rev. Theodore Hopkins, and is Dr. Hopkins' nephew.

W. T. W.

Newark, N. J.

A SUGGESTION TO SEWING SCHOOLS.

To the Editor of The Living Church:

I would like to add a word from my own experience, to the very nice practical letter on sewing schools in your issue of the 6th. In the school in which I worked for several years, "the inevitable patchwork" was made use of for seed sowing for future years, in this way. Every child was required to sew two patches, at least, between each article she made for her own use. At the end of the season this had grown into a quilt large enough for a child's bed. This being made up was exhibited to the admiring gaze of the children as their own work, and with a little pleasant formality was presented to some orphanage or needy sick child, as their personal gift. In this way, working for others as a privilege and pleasure, and an object beyond a selfish one, makes a foundation for missionary work when they are older.

Hoping this hint may prove a useful one.

SISTER BERTHA.

"THE FRUIT OF THE VINE."

To the Editor of The Living Church:

Your correspondent, H. B. Sparre, is evidently ignorant of the meaning of the words, "fruit of the vine," which he thinks signify unfermented grape juice. Were he acquainted with the Rabbinical writings, he would know that the Jews in the time of our Lord used the words, "fruit of the vine," to signify wine mingled with water; while unmingled wine they called "the fruit of the tree." The Passover cup, which our Blessed Lord used in the institution of the Holy Eucharist, was usually wine mingled with water, and He expressly calls it fruit of the vine. St. Matthew xxvi: 29. For elucidation of the custom see the Babylonian Talmud, and Dr. Lightfoot's Temple-Service, Vol. I, p. 966, and Horæ Helvaciœ, Vol. II, p. 160.

The other letters on the same page and subject are worthy of commendation.

J. ANKETELL.

NO LEAVEN IN PURE WINE.

To the Editor of The Living Church:

One of your correspondents truly says that "all kinds of leaven were forbidden at the feast of the Passover." Then real wine must have been used. Grape juice contains leaven, and is a very impure article. This leaven is mostly expelled during fermentation, and the residue settles down with the lees. Then you have wine—a pure article—which is a symbol of life, not of death. If any one wishes to prove this statement, let him take what is expelled in the making of wine, and use it as yeast in making bread. The bread will not be good, but it will be quite fermented.

To me it is astonishing how some persons will take all kinds of liberties with the plain sense of Holy Scripture. They will deny what every intelligent reader of the Bible knows to be true; and this, just because they do not like certain ideas which inspired writers, and even our Lord Himself, have told us. W. J.

THE ANTHEM.

To the Editor of The Living Church:

Permit me to answer the query of Mr. Harrington in regard to remaining seated during the anthem. The custom originated no doubt in any church where the use of an anthem at all has been sprung upon the congregation. I know of one very large church that numbers among its members some of the best Churchmen in the country where the custom is regularly kept up, and why? Simply as a silent protest against the thing as an abomination. The anthem is "English, you know," but the protest against it is not. He says that the "Church's way is to stand reverently during the praises," will he explain where the praise part of the average anthem comes in? Can it be in the vain repetition of words that as sung few can understand? Can it be in the artistic ability of the choir to render it? In that case it were better to sit and enjoy the harmony. If any clergyman wishes to break the custom he has only to give out as the anthem for that service, hymn 449 or 424, the people will rise because these are praises to be sung that all can join in. I hope that some of your correspondents will tell us all about the anthem, what it is and why it is used at all in a Church service.

A U. S. CHURCHMAN.

Detroit, Sept. 6, 1890.

"GUARD THE SUNDAY SCHOOL."

To the Editor of The Living Church:

My attention has just been called to an article entitled "Guard the Sunday School" in your August 30th number. I fully agree with the criticism contained in it of an article in *The American Church Sunday School Magazine*, for August, supposing (of which I have no doubt) that the extracts are accurate in describing the pillar of fire and cloud as a terrific thunder storm—I have not a copy of the magazine at hand, as I am at this place for my vacation, to which to refer.

But in your exceedingly useful article you have made one mistake in supposing that *The American Church Sunday School Magazine* is in any way officially or otherwise connected with "The American Church Sunday School Institute." The magazine is the private property of the editor and publisher of it. The Institute has no control over its pages, and my object in writing this letter is to show that it is not in the power of the bishops of the Church as the patrons of the American Church Sunday School Institute, or the executive committee, to exercise censorship over a magazine over which they have no control—being the private property of its owners.

The wise censorship of the article will, I trust, prevent such erroneous statements appearing in what has hitherto been a very well-conducted aid to the teaching material of our Sunday schools.

F. CLAY MORAN, B.D.,
Archdeacon of Annapolis and Secretary of the American Church Sunday School Institute.

Katonah, N. Y., Sept. 4, 1890.

THE REVISED VERSION.

To the Editor of The Living Church:

Permit me to make some reply to Mr. Percival's communication in your issue for August 23d, which I have only to-day had an opportunity of reading. I will direct my remarks chiefly to a single point, that concerning which Mr. Percival expresses himself as greatly pained at my position, a point too of Mr. Percival's which *The Catholic Champion* for September quotes as "specially strong."

I am held up as an awful warning for "surrendering to hostile criticism" concerning the passage in I. St. John v: 7 (A. V.) of the "three witnesses in heaven." In reply I will simply quote the words of authorities who will hardly be styled "hostile critics" themselves, or be supposed to have weakly surrendered to such. First, the late Dean Alford says: "Unless pure caprice is to be followed in the criticism of the sacred text, *there is not the shadow of a reason for supposing these words to be genuine.* Even the supposed citations of them in early Latin Fathers have now, on closer examination, disappeared;" while on internal grounds "it must appear on any fair and unprejudiced consideration, that the words (1) are alien from the context, (2) in themselves incoherent, and betraying another hand than the Apostles'." (The italics are the Dean's.)

To the same effect, Bishop Alexander in *The Speaker's Commentary*: "It may suffice to say that the additional words (1) break the continuity of the context, (2) are unsupported (*a*) by any uncials, (*b*) by any cursives except three of comparatively recent date, (*c*) by any good MSS. of ancient versions, (*d*) by any Greek Fathers of the first four centuries, (*e*) by any older Lectionaries."

These quotations may be sufficient not only to vindicate my position, but also to explode, in his chosen instance and on his own ground, Mr. Percival's championship of the Authorized Version and the *Textus Receptus* as "the old Bible," "the Divine Scriptures," "the Bible of the Church," which ignorant or foolish men are seeking to supplant by the Revised Version, which, apparently imitating Dean Burgon's style while following his arguments, Mr. Percival characterizes as "one of the most corrupt versions of the New Testament," "a misbegotten caricature of the Divine Word."

2. With reference to the last twelve verses of St. Mark's Gospel, I might with equal authority defend my position, if that be rightly understood.

Mr. Sadler, in an *excursus* at the end of his commentary on St. Mark, on the last twelve verses, arguing strongly (and I think convincingly) for their genuineness and authenticity, accounts for their omission in certain MSS., and for peculiarities of style, etc., by this as "the most likely conjecture," "that after the writing of the 8th verse there was some delay in finishing the Gospel, and that consequently copies were made of the unfinished Gospel, which became parents of others;" *i. e.*, the passage belongs to a later edition of the Gospel, just as probably the last chapter of St. John and the first 11 verses of his 8th chapter (for this I may cite the authority of Dr. Liddon) probably belong to a later edition of St. John's Gospel; in all three cases a P. S., so to speak, being added to the original document by the original writer. (It was in this sense I used the phrase, "a late edition of the apostolic writings"); the P. S. not having the *same* MS. authority (and being so marked in the R. V.) as the rest of the document.

The following words of Canon Cook, in *The Speaker's Commentary*, a strong upholder of the genuineness of this passage, may be commended to the consideration of your readers, as having a bearing also on similar matters of fair and legitimate debate: "In recording the result of inquiry, we feel equally bound to express deep regret that on either side any expressions should have been used calculated to excite feelings of antagonism. The critics who, in the early Church, raised or accepted the objections to the passage, were certainly not actuated by motives derogatory to Christianity, nor do they go beyond the fair limits of criticism in examining the evidence for or against the authenticity of any portion of the received text of Scripture. Among the moderns who concur in rejecting this portion, are found men of the highest character, not only for learning and critical acumen, but for deep and hearty reverence for the Word of God."

3. It may be unnecessary to say more; but I may just mention that Mr. Percival confines his criticism of the R. V. (as I had in my original letter remarked that critics generally did) entirely to the New Testament.

4. That he seems to assume that Drs. Westcott and Hort practically forced their text upon the New Testament Revision Committee, taking no account whatever of other eminent and independent Biblical critical scholars, *e. g.*, Bishop Ellicott who signed the report of the committee.

5. That, considering how very little work has been done in the particular department of Scriptural criticism by scholars of either the Orthodox Greek Church or the Roman Catholic Church, their favorable or unfavorable regard of the Revised Version or its text can be of little practical value.

ARTHUR C. A. HALL.

Sept. 5, 1890.

The Living Church.

Chicago, Saturday, Sept. 20, 1890.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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If not paid in advance, $2.50.

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SOME of the New York papers take a very pessimistic view of the prospects of the Columbian Fair. Distance seems to lend no enchantment to their view. Beyond the mountains there is no Italy for these lugubrious journalists. To their prophetic souls, defeat and failure are imminent. Rather than entrust the enterprise to Chicago, they would have it abandoned altogether. It is not too late, they say, to reconsider the whole subject, and to confess failure. Better now to give it up than to go on in the blundering way which has seemed to characterize the work thus far.

IT must be admitted that progress has been slow, and no people have been more impatient of delay than the people of Chicago. But in this very element of deliberation we think that Chicago has shown herself worthy of confidence. The magnitude of the enterprise has been appreciated, and no step has been taken hastily. It is possible that New York, or half a dozen other cities, could have extemporized a site for the great Exposition, but it is not probable. Haste might have proved to be waste, in the end. Chicago has once made proof of her energy, of her capacity to meet the gravest emergency that can befall a great city. In this issue she will not be wanting either in energy or foresight.

"WHITEWASH" is a subject that "Obadiah Oldschool," in *The Interior*, treats with a pungent pen. There is good-natured whitewash, cowardly whitewash, self-interested whitewash, even charitable whitewash. The latter is made to cover a multitude of faults and inefficiencies. The tendency to whitewash our neighbors generally proceeds from an amiable weakness which might be forgiven, even applauded, if there were no consequences involved beyond the decoration of the people who are favored in this way.

THE fact is, however, that the whitewashing of one is often a serious harm to another. The custom has become so prevalent that it is often almost impossible to get at the real complexion of a man's character, without going through the process of wearing off the whitewash by contact. Good-natured commendations bestowed upon inefficient or unworthy people sometimes bring others to grief, and in the end are really a damage to the recipients themselves. It is better for a man's character to be finished in "natural wood" than to be calcimined in all the colors of the rainbow by amiable friends.

WHAT IS CALVINISM?

Since the General Assembly has narrowed down revision "within the limits of the Reformed or Calvinistic system of doctrine," the liberal Presbyterians have been exercising their ingenuity to find some way of eliminating the "horrible doctrine" of Calvin, while at the same time retaining "Calvinism" in the confession. We recently called attention to an able paper by Dr. Schaff, in which he conclusively shows that "Reformed doctrine" and "Calvinism" are not synonymous terms. His argument strikes us as being all that is needed by the liberals to justify them in agitating for a radical revision with Calvinism left out

The Interior now comes out with a new string to the bow, or, to use a modern metaphor, with an improved gun that will smash the armor of the iron-clad conservatives. Dr. Hodges is quoted at length, as the exponent of enlightened Calvinism, as representing the popular Calvinism which alone has any considerable following among the Presbyterians. By "Calvinism" we are to understand the teachings of Dr. A. A. Hodge. And why? Because the beliefs of Presbyterians at the present day are much more in accordance with Dr. Hodges than with John Calvin. Hodges is a Presbyterian, *ergo* he is a Calvinist. It follows, of course, that any revision which corresponds with his teaching is within the limits of Calvinism! Comparing the teachings of Dr. Hodges with those of Calvin, *The Interior* quotes the following from the works of the latter:

> Those persons whom the Lord, in order that they may be the organs of His wrath and examples of His severity, has created to contumely of life and to destruction of death, those persons, I say, in order that they may come duly to their end, He, one while, deprives of the faculty of hearing His Word; and, another while, even by the very preaching of it, the more blinds and stupefies.
>
> So He directs, indeed, His voice to them, but only that they may be the more deaf; He kindles light before them, but only that they may be the more blind; He propounds doctrine to them, but only that by it they may be the more stupified; He applies the remedy to them, but only that they may not be healed.
>
> They add, also, that it is not without cause the vessels of wrath are said to be *fitted* for destruction, and that God is said to have *prepared* the vessels of mercy, because in this way the praise of salvation is claimed for God, whereas the blame of perdition *is thrown upon those who of their own accord bring it upon themselves*. But were I to concede that by the different forms of expression Paul softens the harshness of the former clause, *it by no means follows that he transfers the preparation for destruction to any other cause than the secret counsel of God.* (Ins., III., 23.)
>
> The reprobate are expressly raised up in order that the glory of God may thereby be displayed. At last he (Paul) concludes that God hath mercy on whom He will have mercy, and whom He will he hardeneth (Rom. ix: 18). You see how he refers *both* to the mere pleasure of God. Therefore, if we can not assign any reason for his bestowing mercy on his people, but just that it so pleases him, neither can we *have any reason for his reprobating others but his will.* (Chap. xxii; 11.)
>
> All are not *created on equal terms;* but some are pre-ordained to eternal life, others to eternal damnation; and accordingly as each *has been created for one or the other of these ends*, we say that he has been predestinated to life or to death. (Ib. Sec. 5.)
>
> I have already shown clearly enough that *God is the author* of all those things, which, according to these objectors, happen only by his inactive *permission.* (Ins., Book I., xviii. 3.)

This is Calvinism pure and simple, and it ought to make the iron-clads shiver from stem to stern. But it was written a long time ago, and though the Presbyterian confession was designed to perpetuate this monstrous perversion of faith, the doctrine has ceased to be Calvinistic by the lapse of time, and the more enlightened teachings of Presbyterian divines of to-day are the only true (?) Calvinism.

After quoting the milder precepts of Dr. Hodges, who doubtless fairly represents the Presbyterian faith of the day, *The Interior* makes this comment:

> We are safe in saying that not one in ten of the opponents of revision would follow Calvin, and refuse to follow the Hodges, in these views. And we are also safe in saying that very few, if any, of the friends of revision would fail of contentment and satisfaction with the confession, if these views of Calvin were, in all their ramifications, eliminated from it, and the views of the Hodges substituted. The whole point and force of the attacks upon Calvinism in and since Calvin's day, have been given by his imputations of unworthy and what we may call, though not with strict correctness, immoral, motives to God. These imputations are no more necessary to the Calvinistic system, no more a part of the Pauline theology, than barnacles are a necessary part of a ship, or small-pox marks necessary to manhood.

This is like "Hamlet" with Hamlet left out. But the play, in this case, would be vastly improved. The views of Calvin being eliminated, and the views of Dr. Hodges substituted, the Westminster Confession would need but little revision to bring it into accord with Catholic principles. Its sacramental teaching is far in advance of the average protestant standard, and its theory of the ministry recognizes authority conferred by ordination. We sincerely hope that the signs of progress indicated by the revision movement may be fulfilled, even if it must appear that the "limits of Calvinism" are consistent with the elimination of the views of Calvin, "in all their ramifications."

WEALTH AND POVERTY.

I.

The Church Times, remarking upon a sermon preached by Canon Liddon, says: "This is a day when the greatest extremes of poverty and affluence are to be seen; the rich are at their richest, the poor at their poorest." Surely, amidst the manifold discouragements which confront the Christian philanthropist, some comfort and encouragement may be derived from the fact that this alarming condition of things is recognized by the rich as well as by the poor. That the clergy should be first to discern and foremost to warn against the danger, is only to say that they are so far true to the pastoral office which has a care for the bodies as well as the souls of men; and it is to the credit of the Anglican Communion that England's greatest preacher made the subject of the relation of wealth to poverty a prominent theme in his last course of sermons. Among the prominent Churchmen of this country who have endeavored to arouse the public conscience to the evil tendency of the times, Bishop Huntington is conspicuous for the force and feeling with which he has thrown himself into the discussion.

It is not, however, from the clergy alone that the world has assurance of the anxiety with which thoughtful minds regard the relations of wealth and poverty. When millionaires like Andrew Carnegie, of Pittsburg, write about "The Gospel of Wealth," and declare that it is disgraceful for a man to die rich, and such statesmen as William Gladstone urge the claims of charity and religion upon the wealthy, the cloud is not without a silver lining.

It is, however, a very dark cloud, and it seems to hang over every land. Not that everybody is very poor, but that the very poor are everywhere. We do not so much wonder at squalor and starvation

among the swarming millions of heathen China and India, but that among the thrifty Saxon races, with their centuries of Christian civilization, with their industry and inventive genius, there should be vast numbers of people without the comforts of life, scantily supplied with its bare necessities, is something hard to understand. It cannot all be laid to the charge of idleness and improvidence, for many of the suffering poor work very hard, and many more would work if they could find employment. There are thousands of men and women to-day in our cities anxious to get work but finding none.

Each year as we approach the holy season of Lent, we pray that God would pour into our hearts "that most excellent gift of charity." Do we realize that this applies to the business of our daily life, as well as to the treatment of special cases of need which appeal to us? Charity means more than almsgiving. It means, "Thou shalt love thy neighbor as thyself;" and this wider meaning extends to all the relations of life. This excellent gift of charity should unite us all in the great Anti-poverty League of the Church, the only society which ever has effected or ever can effect any permanent alleviation of the hardships of the poor.

There are better ways of helping the poor, as to the great mass, at least, than almsgiving. Those who are worthy dislike to receive alms. The great body of the poor are not beggars, and should not be pauperized by injudicious giving. What the great body of the suffering poor need most is *work*, at moderate wages. As a rule, they are not restless because they would be rich, but because they must be idle, or because their hard toil brings scanty food and clothing, and none of the comforts of life. The charity that is kind, that holds the purse and directs the industries of the nation, may help the poor by giving them work and fair wages. It is well to establish hospitals and homes, to make special provision for the sick and the aged, and for homeless children, and this is being done by the generous benefactions and legacies of the very wealthy. But there is a larger field in which all classes of the well-to-do may serve. This is the field of enterprise and industry which is open in every community, in which there are armies of working men and women eager to be employed, and grateful for the opportunity to earn their daily bread.

But we are told that "business is business," and that no considerations of charity can be allowed to influence a man in his business affairs. True, in a sense; but spell charity with a capital "C" and it is not true. That kind of charity "seeketh not her own;" that is, does not exact the pound of flesh though "dearly bought," if it brings suffering and ruin to the unfortunate party of the second part. A "business man" may do, and sometimes ought to do, what does not "pay," simply because it is for the good of those over whom, in the providence of God, he is master. The excellent gift of charity is for that very purpose. He who is strong should help to bear the infirmities of the weak, and he may sometimes bear them best by conducting enterprises which give them work, even if these do not pay large dividends. For such enterprises there is abundant opportunity in this new country and in sight of the homes of all men of wealth. Instead of hoarding their money to leave it for spendthrift sons, let them use it to promote thrift and self-respecting labor in the community, to carry on works of public improvement, to bless and beautify the land which has yielded its increase so lavishly under their wise leadership.

This evil tendency of the times cannot be successfully resisted by the adoption of socialistic or single tax theories. The rights of property are sanctioned by principles of ethics and religion which underlie our Anglo-Saxon civilization. To abrogate these rights is to revert to barbarism. These rights must be maintained, but they must be subordinated to the duties and obligations which they imply. How far this subordination may be compelled by law, without detriment to the interests of the country, does not yet appear. Rash legislation may drive capital and enterprise from every field of industry, and the last state of the poor may be worse than the first. Of one thing there can be no question, that every moral, social, sympathetic, and religious motive should be brought to bear upon the stewards of wealth to lead them to a public-spirited and charitable use of it. In this the Gospel may show itself strong where the law is weak.

Mr. W. S. Lilly, in a late issue of *The Forum*, quotes from Thomas Aquinas the following impressive words upon the rights and duties of wealth:

> The possession of riches is not unlawful, if the order of reason be observed; that is to say, that a man possess justly what he owns, and that he uses it in a proper manner for himself and others.

If a man makes his gain by oppressing the hireling in his wages, by taking advantage of the weakness or necessity of the poor, he does not "possess justly." If he used it only for hoarding, for power, or for selfish gratification, he does not use it "in a proper manner." In the article referred to, Mr. Lilly denies the proposition that "a man has a right to do what he will with his own." He has a right to do only what he ought with his own. Only as the rich learn that rights and duties are correlative before God, can we hope to see the antagonism between the rich and poor removed.

BISHOP ROBERTSON.

BY THE REV. ROBERT A. HOLLAND, D. D.

READ AT THE JUBILEE OF THE DIOCESE OF MISSOURI.

I shall not try to tell the story of Bishop Robertson's life, but simply to give my impression of the man. The impression is personal, that of his personality on my own with the defects and exaggerations that belong to such an estimate. He was my friend, and my thought of him is altogether friendly. I could not vivisect his character even if that were the best way to find out its vital secret. It may be, however, that the judgment of affection is truer as well as kindlier than that of impartiality or indifference. Faith in men, like faith in God, has a knowledge which is not given to doubt, and love beholds divine manhood where questioning curiosity smells the mould of an empty sepulchre. After all, is there not true greatness in the power to make friends, so constant, so loyal, so admiring, as to overlook faults and magnify virtues? And if such friendship be mine, let it be to the praise of the man who inspired and well deserved it. For he was a gracious man, gentle, fine, almost feminine in sensibility, silken-fibred through and through, hurt by roughness, by coarseness, by every kind of vulgarity, and quick with all the tenderness, the pity, the warm fellow-feeling which such a nature learns from its own hurts for those who suffer. A certain dignity and reserve in his bearing was due to this sensitiveness, rather than, as some people imagined, to pride of office. Royal as he held that office, the royalest of earth, its crown was to him the badge of service, but in serving he did not forget the crown that gave humility divine honor and grace. And his own humility made him anxious lest he should wear his mitre unworthily, and men should fail to see its import on his brow. He was young—scarcely eligible in years—when the Church adorned him with this her noblest rank and heaviest burden that he might wear it among strangers who were to judge her as well as her youthful bishop by the merest seemings of his worth.

For the Church was little known then in Missouri, and that little knowledge was warped by a general dislike of her polity and worship. The sects resented her claims to exclusive Catholicity, and the democratic manners and conceits of the people were offended alike by her ceremonial and her hierarchy. Her own children shared in the popular and sectarian prejudice to a degree that tended to obliterate from their reverence every high distinction of the Church, and make her only another sect or democratic club. They were afraid of chafing the pride of their neighbors by any claim to ecclesiastical superiority, and were still more afraid of having their own pride chafed by the recognition of any rank, any prerogative not conferred by their will and held at their pleasure. There was perhaps some truth in Apostolical Succession, they conventionally admitted, but certainly none that could contradict American ideas. It might be like a succession of governors in a State, regularly "sworn in" as against outside claimants, but then, like the governors of a State, these office-bearers of the Church would only represent the people who elected them, prescribed the laws they were to rule by, paid their salaries, and expected, therefore, to be slapped on the back and button-holed in street corner consultations about parochial and diocesan affairs. Now the youthful Bishop from New York was not a slap-on-the-back, button-holing, street-corner demagogue. Demagogue he would not, could not be, not even for the success of the Church, the proselyting of souls, the spread of the Gospel, or whatever ends may be deemed glorious enough to justify such means. He was always courteous, but his courtesy never grew familiar. Accessible to everybody, his manners did not allow approach to become intrusion, or even to enter his presence without wiping its feet at the door. Of course this manner did not "take." It was not western. It looked haughty and official. It did not invite universal counsel and complaint, and make the episcopal study a good loafing place for lay and clerical gossip. But it slowly grew in favor. As priest and people found out the sympathetic heart within, they came to like the rind that protected so sweet a core. This man, they felt, will never bring reproach upon his office. In him, it will not appear clownish or common, a "jolly good fellow's" role. His lawn is a part of his person; and he will keep it unspotted by the market or the street. Whatever he thus loses in popularity, he will gain, and his office and the Church will gain, in the reverence of those who love to look up. So his friends became fast friends, inside friends, proving their trustworthiness as he proved his—at home with the real beauty of his soul and knit to him like kinsmen. No one knew, he himself did not dream, how many and true they were until the last sad martyr days when the knowledge came too late to strengthen.

As I now think of the young Bishop, but little over thirty years old—when he came to Missouri, the Missouri that then was, and of the peculiar tests which tried his character within the Church and without, it seems to me that his dignified quietness, his courtly grace, his half-conscious sense of his office as his essential self, forming a bishop's manner as sense of family traditions forms a gentleman's—it seems to me that these traits had an educative and missionary work to do in town and country, and were a visible catechism that taught better than words the Church's ideal of man and society wherever they were seen.

Busy as he was in those years of

organizing and financial management, he still found time, or rather, made time to be a scholar. A prizeman in his university, he kept the prizeman's tastes and habits amid his official cares, and when summer brought him rest, he spent the time in historical research. Madison, Wisconsin, was his favorite resort, for there he found a library suited to his wants, and in its alcoves lived over the early days of the West. So western had he grown that no romance fascinated him like the story of the Mississippi Valley—how it was explored, how settled, the development of its customs and laws. Patient and painstaking was his inquiry into every record that had aught to tell of its social making; and such lore as proved meet, he re-told in papers read before the Historical Societies of Missouri and America—papers whose excellence saddens by its unfulfilled promise of a work which no other hand of equal cunning has since taken up. Had he lived and been spared somewhat of the worry that wastes a western bishop's mind in petty troubles as if he were the curate of every rector, and the confessor of every vestryman who longs to acknowledge a rector's sins, he might have been the historian of the great river and its populous empire. How well he understood the conditions of the task and with what enthusiasm he would have devoted himself to it, may be inferred from his words to the Missouri Historical Society. "This city," he said, "has a life, a history, an influence upon the Mississippi Valley and the country, all its own. Its past, the influences which have formed its present, the traditions—the wave marks left by the successive national dominations here—the wealth of historical material lying in obscurity and waiting for the competent annalist; all these reasons give a sufficient justification for a strong historical society here. . . . The difference between St. Louis and Chicago, Cincinnati and New Orleans, is not only or mainly that of larger and smaller, but that of origin, of history, of relative constituent elements; in the sources of pride, and the social and other problems to be met. No community affords to a society, in its pre-historic or its historic period, such rich and varied sources on which to build up a vigorous association with a distinct and well-defined line of work, as is afforded here."

Clearly he saw the problem and would have been glad to set hand to it, but the hand was too full of trifles which a deacon might as well have held. So spendthrift is the folly that employs a bishop's wisdom for a deacon's work and imagines that his diaconate must be all the more fidgety in promptness because it covers a State!

As a preacher, Bishop Robertson had the sterling traits of his scholarship and high manliness, but not enough of glitter and sound, of glibness and orotundity, to draw crowds or get even the attention his sober and learned thought deserved from minds too cultured for clap-trap. He had no rhetoric, no drum-major flourishes of style. Some impediment caused a sort of hesitancy in his speech at times. But his thought was always worth the trouble of its utterance. It was never commonplace; it came from his soul and had his soul's inmost tone. Some of his sermons I remember now after fifteen years. Few oratorical preachments have fifteen years of possible recollectedness in their trombone eloquence. But people love to hear the human trombone play. It is a pleasant instrument; full of inspiration seems its resonant void. To my taste Robertson was a greater preacher than Talmage or any of the brass band of popularities the crowd runs after.

It took, however, every function of his office to reveal the mental stature of the man. He was a bishop, every inch of him—divinely ordained in his very being. Big was his mind, his heart. He was called a Broad Churchman, and his Churchmanship did broaden with his experience, but never lost its height, rounding itself out to Catholic form—the form of a whole-thoughted religion, a religion for the entire man, and only thus a religion for all mankind. Some part of this wholeness he saw wherever a brow was wet with its Baptism or a lip breathed its Creed, and would fain have completed the fragment by kindly owning whatever truth it expressed, that he might show the yet greater truths it implied and fill the lack with knowledge. Like St. Augustine he believed, "there is one Church which alone is called Catholic, and whenever it finds any element of itself, in these Communions of different bodies which are separate from itself, it is by means of this element so found that the Church regenerates, and not the separated Communion." The obvious work of the Holy Ghost in them is the virtue of so much of Catholicity as they retain, and in recognizing the real virtue of the fragment, their need will become all the more conscious of the whole with its whole-formed beauty and power. "For it is certainly not their separateness which regenerates, but that element which they have received from the Church." Even in them, then, despite their schism the Church does exist and operate mightily, giving them whatever of grace their broken sacraments and lame energies still wield.

With better auspices, Bishop Robertson's wisdom, charity, zeal, would have led his diocese well on in the general progress of the Church, but God had set him another task. He was to bear the brunt of attack and guard that purity which is the source and reserve of power. He died at his post. Dying he was all the time, from unseen wounds that bled his life out drop by drop. And the hands that smote him were those he trusted in for the defense of the Church. Hating the scandal of public trials necessary to check the worse scandal of unpunished misconduct, he had to stand from the beginning to the end of his episcopate amid the almost constant shame of a succession of such trials, with their newspaper notoriety, their brow-beating of witnesses, their partisan whisperings and back-bitings and loud calumnies, and the mockery of the Church by the world which is too ready to believe evil behind any good that frowns upon its vices. If in his administration he erred, the error was merciful. His discipline was indeed too compassionate. Stiffer enforcement of law might have saved him and the Church much pain. As it was, his compassion was accounted weakness alike by friend and foe. Throughout he was misunderstood. His nature was too delicate, too sympathetic, for rude apprehension. He kept his heart close and suffered on until at last the suffering heart burst, and friend and foe alike learned from his death what his life had hidden—a tragic lesson which they will not forget and which memorial windows and memorial churches will repeat to their children's children. God had chosen him for the cleansing of the Church in Missouri, and the cleansing was one of blood. God knows best how His servants should serve him—God's will be done! Another martyr is added to the noble army whose sweetest praise of the truth they love is martyrdom itself. In thinking of Robertson we hear a familiar voice in their triumphant song, and realize afresh and more nearly our communion with them. His life and death, his death in life, have consecrated the Church in Missouri to a holier reverence of the office whose beauty of holiness he embodied. In him as victim as well as priest, priesthood sees a new reason for character without fault or blemish. The fragrance of his name takes away the scent of past scandals, and freshens and expands with the years like incense from a golden censer swung before the altar of Sacrifice. Yes, God knows best how his servants should serve him; God's will be done.

PERSONAL MENTION.

The Rev. M. L. Poffenberger, of Sulphur Springs, has accepted a call to become rector of St. John's church, Prince George's county, Md.

The Rev. Geo. Alex. Strong resigned the rectorship of St. Paul's church, Malden, Mass., Sept. 1st, in order to gain an opportunity for complete recovery from a recent severe illness.

The Rev. Jno. McCarroll sails for Germany, Egypt, Palestine, and Greece, on the Friesland, on September 10th.

The Rev. W. Ball Wright has been appointed priest-in-charge of Holy Trinity mission, Iron Mountain, Mich. Address accordingly.

The address of the Rev. Joseph H. Blacklock, formerly of South Pittsburg, Tenn., is changed to Grace memorial church rectory, Cowart st., Chattanooga, Tenn. Please address accordingly.

The Rev. H. H. Sneed has resigned the church at Mt. Sterling, Ky., having been appointed by the Bishop to the charge of the work at Middlesborough, Ky.

The address of the Rev. C. C. Tate is church of the Holy Communion, Maywood, Cook County, Ill.

The Rev. A. Alexander has resigned the charge of the church and parish at Jamestown, N. Dakota, and accepted All Saints' church, Minneapolis, Minn. Address him at 1011 Park Avenue, Minneapolis.

The address of the Rev. Millidge Walker is St. Paul's rectory, No. 13 Market St., Newark, N. J.

TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED WITH THANKS.—"Symbolism;" "Philosophy of Substantialism;" "Advanced Churchmanship;" "Christian Science."

"NICENE CATHOLIC."—We cannot publish what we believe to be contrary to the teaching of the Church in the preface to the Ordinal, and which encourages disobedience to the law of the Church.

"INTERESTED NEW YORKER."—The "Champion" is quite able to defend himself.

CATHOLIC.—A sacristan is the custodian of the vestments, sacred vessels, and other treasures of the Church. An altar committee has the care of the altar and its ornaments. Its duties are usually defined by the rector.

A. B. R.—The difference is in the rate of progress towards full acceptance of Catholic truth and practice.

OBITUARY.

WARLOW.—Entered into rest, suddenly, on August 26, 1890, at Whitestone, L. I., Captain Jacob B. Warlow, in the 72nd year of his age. "Looking for the mercy of our Lord Jesus Christ unto eternal life."

OFFICIAL.

THE Twelfth Annual Festival of the Vermont Church Choir Guild is postponed to Wednesday and Thursday, November 5th and 6th, owing to the unexpected delay in the publication of the order of music. The music will be ready about the 20th inst.

By order of committee.

CHAS. E. PARKER, Sec.

Vergennes, Vt., Sept. 9, 1890.

G. F. S. A.

The annual meeting of the Girls' Friendly Society for America, will be held in Utica, N. Y., Wednesday, Oct. 1st. Celebration of the Holy Communion in Grace church at 10:30 A. M., with sermon by the Rev. A. C. A. Hall. Conference of associates and friends of the society in the chapel at 2:30 P. M.

LOUISA M. JOHNSON,
General Secretary G. F. S. A.

New Bedford, Mass., Sept. 1st, 1890.

MISCELLANEOUS.

WANTED.—Immediately. Gentleman capable of teaching vocal and instrumental music, with elocution and some English subjects. Must be experienced and fully qualified. Good prospects to capable man. Episcopalian preferred. Apply WARDEN, P. O. Box 1185, Denver, Colo.

WANTED.—For a city church, an organist who has had a thorough musical education and has demonstrated his capacity for training men and boys. Must be a Churchman. Address stating full particulars as to experience, salary expected, and references, GREGORIAN, care of this office.

WIDOW of culture and refinement desires a position, as lady's companion, housekeeper, or any position of trust. Satisfactory references given. Address MRS. M. E. M., 25 The Leamington, Ellis Park, Chicago.

WANTED.—A housekeeper in a Church boarding school for girls. Good health, experience, and best of references required. Address S. S. M., care of LIVING CHURCH.

WANTED, by a priest, who is now in parish work, a parish, one which prefers Catholic teaching. Address CLERGYMAN, care LIVING CHURCH.

WANTED.—By a priest, a parish. Is accustomed to choral service. Extempore preacher. Can refer to his bishop and others. Address "N. W.," care LIVING CHURCH.

WANTED.—A position as teacher by a full graduate of female college. Specialities: music, art, short-hand, and type-writing. Address M. P., Stoddert, Cumberland Co., Virginia.

WANTED.—A young lady wishes situation as companion or nursery governess. No objection to invalid or to traveling. Best of references exchanged. S.K. care THE LIVING CHURCH.

WANTED.—An organist, with experience in training choirs; salary $300 per annum. Fine field for good vocal and instrumental music teacher to make comfortable living besides his salary. Address with references, Lock-Box 165, Pensacola, Fla.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care THE LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co. 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

CHURCH CHOIR GUILD.
(American Church Branch.)

For the Rev. clergy, organists, choirmasters, etc., and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

BISHOP WHITEHOUSE SCHOLARSHIP.
ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

SUBSCRIBERS will please to consult the yellow label on their papers, or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

CHOIR AND STUDY.

SEPTEMBER, 1890.

20. EMBER DAY. Violet. (Red at Evensong).
21. ST. MATTHEW, Evangelist. 16th Sunday after Trinity. Red.
28. 17th Sunday after Trinity. Green.
29. ST. MICHAEL and ALL ANGELS. White.

We beg to remind our valued correspondents, organists, and choirmasters, of the early re-opening of the Choral Directory. As it is of much greater interest that the announcements appearing under that department should record the service kalendar of the Sunday *immediately following the date of publication*, it is indispensable that such details should reach us at least a fortnight in advance. Where a monthly service kalendar is printed, a manuscript copy might be sent us in advance of publication, or the announcements of the first and second Sundays. The Choral Directory provides an opportunity for a comparative study in musical liturgics throughout the Church. It is not proposed to exploit or provide capricious publicity to "crack," or "pet," or "ideal" choirs. All earnest, reverent choir work is of general interest to the Church at large, however humble or limited its range of opportunity, or whatever the organization of the choir may be. We are much more concerned with the religiousness of our musical worship, than with the æsthetics of it. Nor is it at all clear that our most serviceable choirs are the most artistic in delivery or "advanced" in the elegance and elaboration of their selections. For there may be much virtuosity and scholarship in liturgic music, without a flush of devout exaltation, or worshipful inspiration. Let us tabulate all these widely contrasted music services, and strive to draw such conclusions as may in turn, correct, admonish, instruct, and encourage.

We recognize the growth of what seems an unwholesome and altogether unwarrantable invasion of congregational privilege and duty. The number is increasing of choirs that virtually capture and possess themselves of the entire liturgic music. You shall attempt to worship in church after church, where you find yourself constrained to unbroken silence, unless it is permitted to catch the breath at a choral "Amen." The worship is snatched from the lips of the people, and cribbed, and confined fast prisoner within the limits of choir and sanctuary.

Our purpose is to aid and promote, in every possible way, the restoration of the peoples' worship to its ancient and divinely appointed place in the Lord's House. Worshipping by deputy is a very unsatisfactory and indefeasible expedient. While the devotional mood may be helped and fed by listening to an occasional anthem or motette, worshipping *by the ear* is not the normal and divinely appointed way. Every believing, loving heart must find a voice, or its devotion suffers chill and even asphyxiation. The Psalms teach us all this, throughout. We are not only to work out our own salvation, but we are to perform our own personal worship, precisely as we train and educate a personal faith, with personal graces.

We shall not get down to the bedrock of this liturgic-worship question, until the people, brought again from the dead, and resuscitated in newness of life, once more respond to the heart-beat, and find a voice for praise and thanksgiving. Then the versicles will slough off their conventional insincerities, and when the priest exclaims: "O Lord, open Thou our lips," the "people" will know what it all means, that they are to lend a part in the sublime office; and they will give the response, *ex animo*, "And our mouth, [not the choir-mouth!] shall show forth Thy praise."

N.B.—The twelfth annual festival of the Vermont Church Choir Guild, announced Sept. 6th, is postponed to Wednesday and Thursday, Nov. 5 and 6. We give the official notice in another column.

MAGAZINES AND REVIEWS.

The Arena, Boston, Mass., August and September. For many reasons the successive numbers of this monthly challenge deliberate attention. It is become the representative of free-thinking, not necessarily faithless or destructive, but of pioneer thinking, the van-guard of explorers, sappers, and miners, scouts who are in purpose loyal, and earnest seekers after truth. Much that is crude and meretricious, is here and there developed. But there is little of scoffing and conscious irreverence. An astonishing variety of topics appear. The editor seems *en rapport* with many "mountain heads," and "head centres" of empirical and critical enterprise. *The Arena* is therefore never dull, and is a quick and pungent stimulant and nerve tonic. One encounters well-bred as well as courageous writers in its pages. Prof. Shaler, who is now-a-days well-nigh ubiquitous, lends a hand in one of his characteristic monologues, in this instance, exceptionally well-tempered and well-considered, on "The Economic Future of the New South," certainly a dazzling outlook. Pere Ander, a *nom de plume*, discusses forcibly the pregnant and baleful subject of "Our Foreign Immigration." There is a singularly sensible paper on "Hypnotism and its relations to Jurisprudence," by Emily Kempin, LL. D. Marion Harland writes eloquently of "Domestic Infelicity of Literary Women." There is a sorrowful and caustic comment on the administration of justice. "A Day in Court," in the "No-Name Series" of papers; also a brilliant and strongly-sketched reminiscence of that wonder of the Boston bar, Rufus Choate, by James Reolf, Jr. The article, however, which of all that has appeared in magazine literature of late, is most commanding and imperative in its interest, is "The Coming Cataclysm of America and Europe," a sharply-outlined horoscope or forecasting of coming perils and catastrophes, written without heat or passion, in almost an apathetic tranquility. The Dr. believes that "in the last days perilous times shall come upon the earth," social, political, and physical, and that "the last days" are close at hand. The devout Churchman, surely, cannot lend an incredulous, or at least a derisive, ear to such warnings, in any quarter. "As in the days of Noe," however, the prophet remains pretty much a laughing stock. The September number has an excellent table of contents, among the leading numbers of which, are a discussion of the divorce laws, a Southern, and rather pessimistic view of the race question, psychical research, Robert Owen of New Lanark, and a paper on Mr. Gladstone.

The North American, September, aside from its important political papers, of which it is not our province to make note, has four or five of general and scholarly interest. Gail Hamilton resumes her contributions to the "Woman Question," in a painful and almost repulsive historical study, "Society Women of the Time of Christ," terribly effective, however, in the controversial passage where it has place and logical justification. Col. Ingersoll writes in his usual forcible and charming manner, on "Tolstoi and the Kreutzer Sonata," an ill-flavored topic, in the course of which the celebrated Russian receives exact and severe justice. We read and admire, and even applaud, until confronted by that irrepressible spectre, Col. Ingersoll's utterly false and crazed conception of Jesus Christ, His teaching and mission. Mrs. Schuyler Van Rensselaer treats in her refined and high-bred way of "Client and Architect," and it would be well could builders, proprietors, and architects generally, give it consideration.

The Forum, September, is a richly-freighted number, eight out of the eleven numbers proving generally suggestive and helpful. President G. Stanley-Hall in discussing "The Training of Teachers," is betrayed into the prevailing mechanical methods that turn out duplicate teachers by the gross, like pocket knives or ploughs, without individuality, invention, or creative energy of procedure. He forgets that the true teacher is not unlike the poet, *nascitur*. And a sorry time is in store for us if this cranky process is to carry the day. The teacher who can teach, is always in order, and in demand; and the "institutes" and other teacher-factories, turn out for the most part a "very preposterous imitation of the genuine article." Prof. Blackie in his "Christianity of the Future," is mostly taken up with episodical developments in historic Christianity, for the most part exceptional, localized, and severely conditioned by time, place, and occasion, such as Antinomianism, asceticism, mysticism, sacerdotalism, ceremonialism (ritualism?), scholasticism, Puritanism, and literalism. All these are so many eddies, or currents within the great stream of confluent powers that move on constructing and shaping civilization. The *general* is lost sight of in this inventory of incidentals. There is large practical value in Dr. E. E. Hale's "Formative Influences," especially in his glance at slow-gaited sermonizers, and the kernel of the saying (p. 69) is too good to let slip: "We newspaper men may write English very ill, but we write it easily and quickly. So that to us who have been in this business, it is something amazing to hear a clergyman say that he occupied a week in composing a sermon, which was, at the outside, thirty-five hundred words in length. One can understand absolute inability to do it at all, but no newspaper man understands how a man who can do it, can spend thirty-six hours in doing it." James E. Murdock contributes "A Short Study of Macbeth," admirably treated; while "The Latest Astronomical News," Prof. Young; "Protection against Tornadoes," Lieut. Finley; and "The Domestic Purse Strings," Alice E. Ives, are as diverse as possible, and alike in their special attractiveness. "Matrimony and the State," by the Rev. Minot J. Savage, is painful not only in its blank divergence from Biblical and Churchly standards, but in its pessimistic trend.

Harper's Monthly, September. Theodore Child opens with his paper, "Across the Andes," conducts the reader through practically an unknown region, and with the aid of the artist, provides a picturesque and graphic panorama, stretching from ocean to ocean. But Mr. Child seems at his best among the bric-a-brac, antiquities, and stimulating permutations of Parisian life. Mr. Russel Sturgis has a delightful paper on "Recent Discoveries of Painted Greek Sculpture," in the course of which the latest excavations in Athens undergo artistic review, some of the illustrations possessing rare attractions for the archæologist as well as the artist. In his transcription of the Wordsworth sonnet, "Aix-la-Chapelle," Alfred Parson, for once, falls into the prosaic and mediocre. "Mountain Passes of the Cumberland" should be bracketted with the initial paper, opening up as it does a new world to the general reader. Charles Eliot Norton, in his writing about "Harvard University in 1890," while flushed with the devotion of an alumnus, does not succeed in clearing *Alma Mater* of many unsavory reproaches, having by a rapidly increasing scale of expenditures, virtually banished poor scholars, and become the monopoly of privileged classes, while her capitalized investments amount to more than $7,000,000; having virtually cut adrift the ancient motto, *Christo et Ecclesiæ*, betraying and denying both; having put to an open shame the ancient languages, Hebrew, Greek, and Latin, Ethics, Morals, Faith, and Philosophy, and surrendered herself, estate and brain, to the Materialists, giving out that men are the descendants of the Anthropoid apes, as a scientific prolegomena for its explicit and implicit agnosticism. There is clearly enough no sound, safe, healthy footing in old Harvard for the disciple who sets more store by his spiritual self than by anything else. "The Social Side of Yachting," under the frank disclosure of J. D. Jerrold Kelley, who plays Asmodeus for the occasion, lets us into the extravagances and wasteful dissipations of these rich lotos eaters of the seas, by no means an inviting or wholesome spectacle. "The Editor's Easy Chair" falls in with a deplorable habit, too generally prevalent among literary people, of flippant and irreverent uses of Holy Scriptures, to turn a period, a point, a phrase; in this case parodying one of the most exalted verses in the Epistle to the Hebrews.

CHURCH HISTORY OF EUSEBIUS. Translated with Prolegomena and Notes by the Rev. Arthur Cushman McGiffert, Ph. D., Professor of Church History in Lane Theological Seminary, Cincinnati. New York: The Christian Literature Co.; Oxford and London: Parker & Co. 1890. Pp. 632.

This is volume first in the second series of Nicene and Post-Nicene Fathers, being a continuation of the first series, which embraced the works of SS. Augustine and Chrysostom. This new undertaking will embrace in thirteen royal octavo volumes of 500 and 600 pages each, the most important works of the Greek and Latin Fathers from A. D. 325 to A. D. 800, many of them translated into English for the first time. This splendid enterprise proceeds under the editorial supervision of Dr. Schaff, of Union Theological Seminary, New York, and Dr. Wace, Principal of King's College, London, thus providing the best conceivable guaranty of sound scholarship with critical and absolutely trusty fidelity. These nine volumes are already allotted to a body of translators who are certain to command the confidence of both English and American learning; among them is found the name of Dr. Seymour, Bishop of the diocese of Springfield, Ill. The completion of the first series is virtually an assurance of an equally satisfactory result in the present undertaking.

It is everywhere evident that the preparation of this superb edition of Eusebius has been accompanied throughout with unswerving energy, exhaustive reading and research, and a survey of the entire range of contemporary history and literature of which it is the commanding centre. The Herodotus of early Church historians, he may well exclaim: "*Hoc est Opus.*" To such of us as have drudged through the pages of Dr. Cruse's labored and tedious translation, there is an inexpressible satisfaction, not without literary delight, in pursuing these clearly cut, luminous, sharply idiomatic chapters. The Grecian spirit animates throughout, and readers will involuntarily recognize the intense family feeling between the Grecian and the Anglo-Saxon as it serves [the purposes of Dr. McGiffert, who, by the way, is the generally acknowledged authority in Eusebian literature. This perfection of literary art is of far greater value in translation like the present, than pedant or pundit are wont to recognize. The very aridity and clumsiness of Dr. Cruse's effectually shut it out of current literature, while this presentation of the great historian will attract a wide and growing range of readers, by its quaint and unique fascinations.

The Prolegomena is a beautiful and comprehensive dissertation of the subject, exhaustive in its bibliography, and throwing strong and multiplied lights upon this early and dimly-apprehended period. The body of annotations will be found singu-

larly helpful to the student. The print is large, and clear, and the make-up of the page generally acceptable. Especially welcome to the Catholic Churchman, must be this opening up of the great historians in the vernacular, an event which must serve the historic basis and heritage of the Church, very much as the translation of the Holy Scriptures into the popular tongues served the dissemination of biblical and evangelic religion. The cause of Christian and ecclesiastical union can advance only from this quarter to an honest and hearty consummation, if it advances at all, and the great Christian fathers, Ante, and Post-Nicene, together, can open and prepare the way if organic unification is to crown the future and rescue Christendom from virtual disintegration. Not the least important point we note in this announcement, is the astonishingly low price of $3.00 per volume, at which the series is published. Catholic Christianity has everything to hope for and nothing to apprehend in this new and popular presentation of the Christian Literature Company.

GOD INCARNATE. The Bishop Paddock Lectures, 1890. By the Rt. Rev. Hollingworth Tully Kingdon, D. D., Bishop Coadjutor of Fredericton, New Brunswick, Canada. New York: Thomas Whittaker. Pp. 252. Price $1.75.

Bishop Kingdon's general subject of the Incarnation is divided into seven lectures, upon "The Creator, The Creature, The Incarnation, Perfection of Sympathy, The Atonement, The Sacraments, and The Gift of the Holy Ghost." Subjoined to the main work is a rarely valuable appendix, covering fifty pages with very learned notes on passages in the foregoing treatise, and we use the word treatise, because the author's method strikes us as being more characteristic of that form of writing than of the lecture style. Dr. Kingdon's teachings are most clear and satisfying; especially is this to be observed in his treatment of the Sacraments, "the extension of the Incarnation," and in all cases his historical references and ready knowledge of the patristic writings are sources of much strength to his work.

MIS-READINGS of Holy Scripture. New York: Thomas Whittaker. Pp. 102. Price 50c.

A brief prefatory note to this very useful little book tells that the papers contained in it first appeared in a periodical called "The Kingston Deanery Magazine," published at Sussex, in New Brunswick, diocese of Fredericton. We have read these papers right through with interest and pleasure, and feel sure that all persons, both clerical and lay, who have the high and sacred responsibility of publicly reading God's Word in the ears of the people, will derive some if not considerable advantage in that duty from their perusal.

Through the courtesy of Mr. H. M. Diamond, of the Church Choir Guild, we have received a sheet of eleven original Tunes, to Popular Hymns, by John H. Gower, Mus. D. Oxon. and organist of St. John's Cathedral, Denver, Colo. There is a quite fascinating originality both in conception and treatment, with a fine vocability throughout, and Dr. Gower is plainly too much of an artist to experience the constriction of pedantry or science, in his composition. His mastery of musical form and expression is especially noteworthy and admirable, in a time when so many composers encumber their ideas and fancies with extraneous scaffolding and trestle work, not a little to the detriment of the structure itself. Dr. Gower's learning is richly esoteric, and flavors and models his thought from within, as is true of all beautiful art that possesses *living* grace. If we mistake not we have heretofore caught glimpses of some large compositions from his pen, which more than sustain our conclusions. Printed by the Denver Music Printing and Publishing Company. These tunes are well worth trying.

THE Bishop Paddock Lectures for this year, which were delivered by the Bishop-coadjutor of Frederickton, New Brunswick, will be published this week by Thomas Whittaker. The same publisher has also nearly ready "The Voices of the Psalms," by the Rt. Rev. W. Pakenham Walsh, D. D., author of "Heroes of the Mission Field."

WE have received a tract on the use of wine at the Holy Communion, which we commend to our readers. There is no publisher's imprint, but it can probably be obtained from one of its writers, the Rev. W. D. Martin, 3243 Sixth ave., Troy, N. Y.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

HOW COLUMBUS LOOKED.

Before contracting with either an American or European sculptor for a monument in honor of the great navigator, it would be well to ascertain beforehand whether there are any trustworthy portraits of him by any artist of his time, says Amedo Huerton in the *Washington Post*. Many alleged likenesses have been painted, carved in marble, cast in bronze, or engraved, but none of them bear the seal of authenticity from competent historians. Like the portraits of Buddha, Homer, Christ, Confucius, Mahomet, etc., those accepted without evidence as representing Columbus are spurious or simply imaginary, and resulting from unreliable traditions; some, perhaps, when made from the mere description given by contemporary or modern biographers.

In the Columbian Library, founded by his son Fernando, in the principal libraries and museums in France, Spain, Italy, and England, nothing to this day has yet been discovered which can be proven to be the unquestionable portrait of the great admiral and first viceroy of the Indies. True, we have a meagre pen and ink sketch of his appearance by Las Casas, in his "History de las Indias," (vol. III.), but no painter or sculptor could make even an acceptable likeness from it, unless gifted with a marvellous imagination. This is what Las Casas says:

"He (Christopher Columbus) was above the ordinary height: his face was long, but with a dignified expression; the nose aquiline, the eyes blue, complexion fair, his hair and beard red, tinged with gray." Would this answer the purpose to help the sculptor or the painter representing Columbus in any momentous event of his life? It is doubtful. Therefore, I would suggest that, through the medium of the department of State, our ministers in Spain, Italy, France, and England, be instructed to consult with or apply to the most competent historians, biographers, directors of museums and librarians, in these countries, to obtain, if possible, reliable information of every kind which would serve as a true basis for a satisfactory likeness in imperishable bronze of the great discoverer, whose tomb bears the glorious epitaph:

A Castilla y a Leon
Nuevo Mundo dio Colon.

—*Catholic News.*

THE BRITISH MUSEUM.

I made but two brief visits to the British Museum, and I can easily instruct my reader, so that he will have no difficulty, if he follow my teaching, in learning how *not* to see it. When he has a spare hour at his disposal, let him drop in at the Museum and wander among its books and its various collections. He will know as much about it as the fly that buzzes in at one window and out at another. If I were asked whether I brought anything away from my two visits I should say, certainly I did! The fly sees some things, not very intelligently, but he cannot help seeing them. The great round reading-room, with its silent students, impressed me very much. I looked at once for the Elgin marbles, but casts and photographs and engravings had made me familiar with their chief features. I thought I knew something of the sculptures brought from Nineveh, but I was astonished, almost awe-struck, at the sight of those mighty images which mingled with the visions of the Hebrew prophets. I did not wonder more at the skill and labor expended upon them by the Assyrian artists than I did at the enterprise and audacity which had brought them safely from the mounds under which they were buried, to the light of day and the heart of a great modern city. I never thought that I should live to see the Birs Nimroud laid open, and the tablets in which the history of Nebuchadnezzar was recorded spread before me. The Empire of the Spade, in the world of history, was found at Nineveh by Layard, a great province added to it by Schliemann, and its boundary extended by numerous explorers, some of whom are diligently at work at the present day. I feel very grateful that many of its revelations have been made since I have been a tenant of the travelling residence which holds so many secrets in its recesses.

There is one lesson to be got from a visit of an hour or two to the British Museum, namely, the fathomless abyss of our own ignorance. One is almost ashamed of his little paltry heartbeats in the presence of the rushing and roaring torrents of Niagara. So if he has published a little book or two, collected a few fossils, or coins, or vases, he is crushed by the vastness of the treasures in the library, and the collections of this universe of knowledge.

I have shown how *not* to see the British Museum. I will tell how to see it. Take lodgings next door to it—in a garret, if you cannot afford anything better—and pass all your days at the Museum during the whole period of your natural life. At threescore-and-ten you will have some faint conception of the contents, significance, and the value of this great British institution, which is as nearly as any one spot the *nœud vital* of human civilization, a stab at which by the dagger of anarchy would fitly begin the reign of chaos.—*Oliver Wendell Holmes, Atlantic Monthly.*

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THE HOUSEHOLD.

HYMNS FOR THE HOLY DAYS.

ST. MATTHEW THE APOSTLE.
(HARVEST HOME).

BY THE REV. J. ANKETELL.

Follow Me.—*St. Matthew ix: 9.*

Sitting in the world's great mart,
Vexed with care and sad at heart,
Thou, dear Lord, canst set us free
By Thy sweet words—"Follow Me!"
Then forsaking earthly gain,
Earthly joy and earthly pain,
Gladly will our souls arise
To our home beyond the skies.

As with Thee we onward go
In our pilgrimage below,
Grant us, like Thy blessed saint,
Mercy that we may not faint;
But renouncing hidden guile,
Vain deceit and crafty wile,
Show the knowledge Thou hast given,
Calling men from earth to heaven.

God, Who badest light to shine,
Fill our hearts with beams divine;
Give the light of truth and grace,
Shining in the Saviour's face;
Who from His blest Father's hall,
Came not righteous souls to call,
But the poor, the sick, the weak,
Life and strength in Him to seek.

Brightly bloom the autumnal fields
With the gifts Thy bounty yields;
Mellow fruit and golden grain
Crown the hillside and the plain;
Jesu, in Thy Harvest Day,
May Thy reapers bear away
Our fair fruits of faith and love
To Thy land of light above!*

Father, Son, and Holy Ghost,
Praised by men and angel host,
One true God in Persons Three,
Glory evermore to Thee;
As Thy praise was sung of old,
While eternal ages rolled,
So our song shall rise to Thee
Evermore, Blest Trinity.

*Written by permission of Dr. W. B. Gilbert, organist of Trinity chapel, N. Y., to his tune, called "Maidstone."

THAT John Wesley was in the earlier years of his life in many respects a High Churchman, not merely according to the very low standard of his own day, but of the present time, is not disputed by educated Methodists, but they commonly allege that all this was changed after the spiritual crisis in his life which he termed his conversion. In the words of Dr. Rigg: "Wesley, up to 1728, had been a High Church sacramentalist; all his life afterwards he taught the Evangelical doctrine. He ceased to be a High Churchman fifty years before his death." That death took place in 1791, and in 1789 John Wesley wrote the following words: "I have uniformly gone on for fifty years, never varying from the doctrine of the Church at all." Nor is that all. In 1790 he restates this more forcibly: "I have been uniform both in doctrine and discipline for above these fifty years, and it is a little too late for me to turn into a new path now that I am gray-headed." So much for himself: now as to his almost latest saying concerning his society: "I am not afraid that the people called Methodists should ever cease to exist, . . . but I am afraid lest they should only exist as a dead sect; . . . and this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they set out."

THERE is a good story of Mackonochie told by his friend, the Rev. T. I. Ball: "I remember the case of two big boys unbaptized, whom he took infinite pains with, and whom he prepared for Baptism. The city missionary, on visiting their mother, was horrified to find under whose influence they had fallen. 'How can you let your boys go to Mr. Mackonochie?' he demanded, 'do you not know he will make them go to confession?' 'And what if he does?' was the mother's reply, 'I am certain that Mr. Mackonochie would never let my boys confess anything that was wrong.' " The writer of his memoirs was told at Wantage early last year by a former parishioner—"He (Mr. Mackonochie) were a friend to *we*,' the speaker adding, half apologetically and with rustic simplicity, that they 'were all friends to he.' The old sexton has a high opinion of the former curate's preaching, and, we may add, an original way of expressing it. 'Preach!' cried he, 'he were a fine preacher. He'd rumple himself up to give it 'em straight and plain till he were red in the face. He were the shepherd of the flock, and no mistake.' " Of his preaching it is said: "He was undoubtedly not a great orator. He had no rhetorical power nor striking felicities of expression. His sentences in the pulpit were short, and his language unstudied and perfectly simple; it was the vehicle of his thoughts and nothing more. His delivery at once arrested attention; his voice was not especially powerful, though clear and penetrating; and his gestures were, though emphatic, abrupt and almost ungainly; but, as he stood with his searching eyes upon the congregation, he had a curious power of making each separate individual feel that he was speaking to *him*. He not only taught the great truths of religion in explicit language, but he pressed them home to the individual conscience with a force by which they became the very foundation-stones of the Christian life. Great was Mr. Mackonochie's amusement on one occasion when a little girl, a Roman Catholic 'vert, of eleven years of age, gave as the reason for going over to the other fold that 'the Parker papers were forgeries.' "

THE LOST BARREL.

A STORY WITH A MORAL.

BY A COUNTRY PARSON.

CHAPTER II.

Now let me tell you, at length, as briefly as I can, what came of it all. The next morning, feeling better in body than I had felt for some days, and still not troubling myself very much about my sermon, (for I had made up my mind that, just for one day's services, it did not matter very much, and I knew I could get through somehow), I went to church. I enjoyed the service for some reason more than usual, and quite forgot myself in the reading of it. It was not until I had given out the second hymn and was waiting for it to be sung, that I grew self-conscious. Then all at once it came over me afresh, and with a sense of calamity that was literally sickening, that in two or three minutes more I must stand out there facing all those people, and out of my own head, without a particle of manuscript help, preach my sermon. A cold sweat gathered on my brow. I suddenly grew weak and began to tremble. I felt my throat grow parched and dry. The congregation, as I glanced toward it, seemed to sway and blurr before my eyes. I knelt down then and prayed earnestly that I might forget myself, and remember only Him Whose message I was to deliver, and that it *was* His message I was delivering. But when, as the hymn ceased, I rose from my knees and turned to go to the lectern, I was utterly fearful and trembling still. I slowly found out the chapter and verse in the Bible, and read my text. And the next thing I knew (I am trying to state all this exactly as it occurred) I was standing there *preaching*, perfectly self-possessed and at ease, using both my hands in gesticulation with entire freedom and naturalness, speaking a little rapidly, but in a full, even, assured tone of voice, keeping the thread of my thought without difficulty, and finding words in which to speak it without a particle of trouble, presently indeed feeling myself to be using the very best language that I was master of. Thus I went on and preached my sermon, thoroughly interested in it throughout, myself, and knowing from the attention paid that my audience was interested. It seemed to me, as I finished, that I had been speaking scarcely ten minutes, though I found, when I came to look at my watch, that it must have been half an hour. As I went inside the altar rail again, I felt my heart swell within me with a sense of joy and exultation which I think was perfectly natural and reasonable. I was conscious of having succeeded unusually well in the practice of an art of which (though I would have given worlds to excel in it) I had supposed myself utterly and hopelessly incapable. I had preached, I knew, far more earnestly, strongly, and effectively, without notes, than ever in my life I had preached with them. And I believe that if the sermon I had just delivered could have been taken down *verbatim*, it would have read much better, taken merely as a piece of literary work, than the written sermon of which, in substance although not at all in words, it was a reproduction.

Nor do I think that this experience of mine—which I have thought it worth while thus minutely to describe—was in any sense a marvellous one. It is very easily to be accounted for, after all. For seven years I had been, week in and week out, a laborious and careful writer, and the practice had made me (as it must make any man) a master (so far as I was capable of mastering it) of the art of expression. Writing one's best must in time teach one to speak one's best. And, farther, for seven years I had been an active parish priest, a leader, of course, in parish affairs, and always looked up to as such, meeting my people constantly in all sorts of ways and talking to them, formally and informally, a great deal. A man must needs be of a very peculiar temperament indeed, who could live such a life very long, and remain—at least as to his people—a shy man. During these seven years then (without knowing it) I had learned to talk, and I had learned what I may call temperamental self-possession in the presence of my people. I was a different man from him who, in the beginning of his ministry, had stood up to preach his unwritten sermon, and stammered, and blushed, and hesitated, and failed. And consequently, when all at once I was lead perforce to try once more that which through all these years I had never thought of trying voluntarily, because I had believed it quite impossible to me, I found myself instantly successful. I was surprised enough as I have intimated; but indeed it was not a surprising thing.

The moral of the story is this: That although not every man can become a finished extempore preacher (indeed I do not doubt that there are some men who never under any circumstances can learn to preach extempore at all), yet it does not follow that a man cannot do it simply because he has failed miserably in the past and feels perfectly certain himself that it is impossible. Without a particle of doubt, there are hundreds of men in our Church pulpits to-day clinging to their manuscript sermons as for very life, and never trusting themselves away from home over Sunday without them, who, if they could be ruthlessly deprived of pen, ink, and paper and obliged to preach without notes, would presently not only find themselves able to do it, but would in many cases find themselves able to do it exceedingly well.

As for myself, (for there is a little more left of my story), from that time forward I have never, as a rule, preached anything but unwritten sermons. My wife met me at the robing-room door after church that morning with tears of joy in her sweet eyes, and although she never said a word, I knew very well what she thought about it. And later in the day, after I had acquitted myself in much the same manner at the evening service, my senior warden, a shrewd, genial, wise old gentleman, who had had to do with churches and with ministers all his life, said to me confidentially as we came out of church together, "Do you know, sir, we thought last Sunday, when you preached the two sermons you did, that we had made a mistake in our minister and got the wrong man. But there's not a soul of us, I warrant you, that thinks so to-night. I hope you'll always preach to us as you have to-day, and not read your sermons." And these timely words, together with the fact that my barrel of sermons never turned up, decided me fully upon a change of practice.

Did I then never indeed hear of my lost barrel? Well, I do not know that I can say exactly that, although I certainly never saw it again. Two summers ago my wife and I spent a parson's week at a certain little seaside village on the outer New England coast. On Sunday morning we went to church, getting there at the last moment and taking our seats in a back pew, for I wished to make sure and hear somebody else preach beside myself. The clergyman was a man of about my own age, and, as it happened, not unlike me in presence, voice, and manner. I pleased myself, as he went on with the service, with thinking that the impression he made upon me, by no means an unfavorable one, was very much the same perhaps as that which I was wont to make upon others. A clergyman in the pews is apt to think of these things in spite of himself.

At length when the time came, he took his sermon and went into the pulpit. As he read his text, which I recognized as one from which I myself had once preached, I felt sure, from his manner, that he was going

to be closely tied to his manuscript all through, and I thought what a pity it was that he had a manuscript. I remember saying to myself too that I was probably now about to be treated to a fair representation of what I myself used to do in the days of my manuscript preaching. And my thought, it seems, was a good deal nearer the truth than I had dreamed. For what do you think that man did? He stood there in his pulpit, I sitting there and hearing it with my own ears, and preached to us word for word, my sermon on Micah! Yes, I sat there and heard it, at first not believing my own ears, then doubting the trustworthiness of my memory, but finally, as I recognized unmistakably, along with the thought and general analysis of my own sermon, my own sentences, and my own manner of expression, and my own very words, I was no longer able to escape conviction of the fact, and I gave myself up for awhile to the amazement it naturally occasioned. I looked around at my wife but she, good soul, was listening with conscientious attention, though she gave no evidence of being particularly struck with the sermon. Nor, upon looking farther, was I able to discover that anybody else in the congregation found anything unusual in it. I myself was the only person (not excepting the preacher himself) who was at all stirred by it. Then I sank back in my seat and heard it through; and having done so, I need only say of it further, that I should be able to take my oath, with perfect positiveness, that it was my sermon.

I did not stop to speak to the clergyman, as ordinarily I should have done, but drew Mrs. Twinkle at once out of the church, and we set off for home.

"Well, my dear," said I, after a moment—for ministers and ministers' wives feel that they have the right to discuss such matters, though other people have not—"how did you like the sermon?"

"I thought it dreadfully poky and stupid," Mrs. Twinkle very freely replied. "It did not *compare* with *your* sermons."

"Not even with the written sermons that I used to preach?"

"No, indeed! Why, I remember distinctly a sermon you wrote, before we left South Sanctity, from that very text; and it was ever so much better, and more interesting."

"Ah!" I said, and I smiled a good deal all to myself. And I am inclined to think that for once in my life I had gotten from my wife a fair criticism of one of my own sermons.

And about the sermon that I had heard—how do I explain it? Well, I do not attempt to explain it, and I never saw the clergyman again, or asked him to explain it. Where he got my sermon I do not know. Whether or not he knew that it was my sermon I do not know. Heaven forbid that I should judge him! I only know that, long before I ever saw him, I wrote that sermon, and that it was one of those contained in my lost barrel.

But O, my brother, if this story should meet your eyes, and it so happens that, by any strange human chance, you have come into possession of my barrel, then let me in one last word beg of you—aside from the question of common honesty which is of course involved, but with which I am not here dealing—let me beg of you to head it up and ship it off to parts from which it can never return; and then to go into your pulpit, and without a scrap of paper before you, look your people in the face and speak out like a man that which is in you.

RAISING THE WIND.

From *The Church Times.*

Our present object is to draw attention to the new Roman Catholic church of St. Joseph, Highgate Hill, London, N., and (under a pseudonym) the Very Rev. Jeremy Diddler, who advertises its shares. The prospectus, which gives three woodcuts of the new church, appeals to all English-speaking Catholics of the British Dominions and of the United States, to consider the temporal and spiritual advantages they may reap by becoming shareholders in this grand, running concern. Fifty thousand shares at one dollar American, or four shillings English, are now thrown upon the market; and if they be readily taken up, no doubt another issue of similar bonds will be made by the directors. Why should the Fenians and Parnellites get all the loose coin out of the highly-paid Irish "helps" in America, whose patriotism is on a par with their ignorance? Let them stand aside awhile for the Holy See and the Great Pontiff Leo XIII., who cannot allow this new church to be consecrated till £7,000 is raised to pay off the building debt, and £3,000 for etcetera. In order to cover the debt, and the expenses of raising it, 50,000 shareholders at a dollar apiece will produce £10,000. These shareholders are divided into three classes, viz., benefactors, zelators, and founders. All purchasers of one share are benefactors; those of five shares, or one pound, are zelators; but a five pounder, one who buys or disposes of twenty-five shares, is a founder. Now for the advantages. The prospectus, in glowing terms and large type, begins with the bonuses, £500 is to be expended in bonuses! The touter who disposes of the greatest number of shares will receive £100; the second £50; the third £25; the fourth and fifth £10; the next twenty-five; each in his order, will get £5; whilst one hundred and eighty will be paid £1; thus making 210 bonuses to the value of £500. To this holy scheme are appended twenty-two names of Roman Catholic gentlemen as directors, beginning with Sir Walter Blount, K. C. B., of Imberhorne, East Grinstead, as president, his Board consisting of names of various nationalities.

Having got their touters, the next thing is to provide them with baits for the simple; and now the order is reversed, and in order to inflame the piety of the victims, the appeal is first made to their religious credulity, and last to their worldly feelings. The spiritual advantages, all of which may now be had for one dollar, are indeed a vast quantity, like Falstaff's sack; that one dollar gives a "share in all the masses, communions, prayers and good works offered in St. Joseph's church for as long as it will last;" and lest any should fear that this may be only a temporary arrangement, the dollar giver is next informed that "his name will be placed under the high altar to remain there forever;" thirdly, (which is already included under No. 1), 1,000 masses are to be offered for all benefactors; fourthly, that dollar will "enable its giver to participate in the merits of all the good works of mission retreats, spiritual works, and services performed by the "Passionist Religious" throughout the whole world; fifthly, that dollar will purchase "the special blessing of the Holy Father;" and sixthly, "as an act of gratitude and a slight memorial for a one dollar (4s.) subscription, you will receive a beautiful little book containing twelve photographic views of the new church, which will be a really good present, and worthy of your acceptance." The zelator, who buys or disposes of five one dollar shares, is to get five books of photographs to make his shares go off, and for himself a solid silver medal of the Holy Father; or, if his tastes are not so religious, a piece of solid silver jewelery. The founder, who disposes of 25 shares, over and above his chance of a big bonus, will first have the privilege of using this grand title of "Fundator," and in addition to all the foregoing spiritual advantages, his name, and also that of all zelators, will be written in a splendidly bound volume, which will be presented to the Holy Father, who will give "his special benediction upon them and their families." The founder also, like the man and his wife in the fairy tale, is privileged to have a wish, and he is promised in very big letters that "holy mass shall be said for his intention in the new church." Moreover, as a tangible acknowledgment of his piety and zeal, he is to have the disposal of 25 volumes of photographs amongst his clients, and for himself a "splendid and solid gold medal of the Holy Father on one side, and the new memorial church on the other; or, if he desires it instead, a new keyless solid silver watch."

We have quoted enough from this precious prospectus to raise the blush of shame upon the cheek of any decent Roman Catholic who really does believe that the Pope is Christ's vicegerent on earth, and that Jesus Christ could thus speak by his mouth; but there are other statements in it which are both vain and profane. It begins thus vain-gloriously: "The gold cross of this new church is 125 feet above the cross of St. Paul's Protestant cathedral!" So are hundreds of houses within ten miles of London; and the mere fact of their being nearer to heaven by being built upon a hill does not make them nearer to God. Let us suggest that the gold cross of this Papalist church should be exchanged for St. Peter's cock, which would not only convey the lesson that it is "a vane thing to a spire," but which would greatly help their endeavors to crow over Paul's cross. It ends with the solemn Pecksniffian peroration of "Take shares in St. Joseph's and St. Paul's Memorial Church Debt Company. God bless you! Jeremy Diddler, Rector." After all this bombast of promises of things on earth and under the earth, backed also by the Pope with his "apostolic blessing, and a Plenary Indulgence," it is refreshing to turn to the old story of the Scotch laird on his death-bed, asking his minister whether he thought he could save his soul by building and endowing a church; to whom the cautious and canny "meenister" replied: "I wadna say positeevely that it wad save your soul; but I *will* say that it is an experiment that is well worth your trying."

A STRUGGLE WITH ETERNITY.

A century ago, an infidel German countess lay dying, and thus ordered her burial: Her grave was to be covered with a solid granite slab, and round it were to be placed other solid blocks of stone, each fastened to the centre slab with strong iron clasps. The inscription was to run: "Here lies the [Countess ———. This burial place purchased to all eternity, must never be opened."

All through the ensuing winter, men came and went, and gazed silently at the closed grave and the defiant inscription. There was no change; the stones walled in the dead woman's comfortless belief.

But in the early spring, a tiny green shoot found its way between two of the slabs. Unknown to any one, a little seed had been shut in beneath those mighty stones, and following God's laws in nature, had sought the light above. The shoot grew and grew, till from a tender plant, it reached the stature of a mighty tree, which lifted asunder the great blocks of granite, and broke open the sepulchre of the poor infidel.

This is how God usually works in our world. We see great wickedness around us—reigning unchecked, triumphant—and we wonder: "Will God let it pass unnoticed?" And when no judgment comes down from heaven upon the sin, we are too apt to think that the Almighty cares not how things go on in this poor lower earth, that to Him the righteous and the wicked are alike.

And then, not suddenly, but as it were in the natural course of events, Gods shows Himself God the Almighty, the All-seeing, the All-powerful, and we bow down before the manifestation, and ask, with the Psalmist: "Whither shall I go then from Thy presence? The darkness and light to Thee are both alike."

BY BABYLON'S SAD WAVES.

BY WILLIAM B. CHISHOLM.

By Babylon's sad waters there we wept
O'er Zion's distant shrine;
The silent harps upon the willows slept
That once to songs divine
In our dear land gave sweetly echoing note;
But here proud conquerors o'er our sorrows gloat.

"Come, sing us one of Zion's songs!"
Such is the tyrant's cry,
Ah! how shall heart break forth in mirth
That throbs with misery!
Shall we forget thee, Salem blest,
And thee, Siloa's vale?
Is there on earth a place of rest
Without thy sacred pale?
Then let the harp deserted lie
By Babylon's sad waves,
Its echoes would but wake the grief
O'er loved yet lonely graves.

OPINIONS OF THE PRESS.

The New York Tribune.

THE NEW LAW.—The President has promptly signed the original-package bill, thus completing a necessary piece of legislation which was forced upon Congress by the recent decision of the Supreme Court. The new law will put a stop to a business which has flourished in certain regions, contrary to the wishes and expressed intentions of the people thereof. The right of the people of a State to regulate the sale of liquor within its borders, whether offered for sale in original packages or not, seems perfectly obvious, and the action of the law-making

powers merely confirms a right which had uniformly been assumed and exercised up to the time that the Supreme Court declared it to be non-existent. It is a right that accords with common sense as well as established usage.

The Northwestern Christian Advocate.

THE AUTUMN CAMPAIGN.—It is said that all growth of trees and sturdier forms of vegetation ceases at the end of August in this latitude. The remainder of the open season is consumed in evaporation and consolidation of woody structures. Nature builds in the summer and lies fallow in winter. Mind does its best in our temperate zones, which are the real areas of man's best work, in autumn and winter and early spring. Man rests most while nature is doing her best, and while nature sleeps men wake and win. The opening of September opens the autumn campaign of human endeavor, and while men gird themselves for fresh effort, they gather their children in school to prepare for their seasons of coming struggle and conquest. God presides, and smiles while his children serve him by labor and strivings after closer communion with the Father of all spirits.

The Church Times.

ROMANISM IN ENGLAND.—Of the Roman Church, which is said to have derived much benefit from the progress of the successor to the Oxford movement, let Cardinal Manning bear witness to the boasted growth of Roman Catholicism in England. In reply to the question put to him by a Roman Catholic Bishop in Canada: "Are your congregations mostly English?" Cardinal Manning replied: "I can assure you, my dear bishop, that eighteen out of twenty of my people are Irish, and were it not for the Irish people there would be no need of priests or bishops in England." Add to which the information which was current last week that Hale Place, Canterbury, has been vacated by the community which went there with five hundred pupils, because the school had dwindled to one hundred and fifty, and in spite of abundant wealth, a rich Church, and a numerous clergy, we may safely conclude that the boasting of Papal partizans is very vain indeed.

The Christian Advocate.

CLERICAL DISHONESTY.—It is not surprising that secular papers have taken up the discussion of McQueary's case and denounced the Church for "heresy hunting," and want of liberality, and counselled it to let Mr. McQueary alone. Has the secular press nothing to say about the honesty of a man who has made a covenant with a religious denomination to maintain its doctrines and then goes straightway and denounces them? It is honorable to change one's views; but it is not honorable, nor manly, nor honest, for one whose views are no longer in harmony with the Church to which he belongs, to use its pulpits and its indorsement while he propagates doctrines destructive of its principles. When a man accepts ecclesiastical orders and offices, he is no longer a private individual, but the representative of the body to which he belongs. When he ceases to be a true representative he ceases to be a true man if he does not withdraw. The Church does not discipline clergymen who teach false doctrines because it delights in inflicting punishment, or because it wishes to force them to teach its doctrines, or because it is opposed to freedom of thought, but because it does not choose to be misrepresented.

The Churchman.

A WORD TO TEACHERS.—The re-opening of the schools, public and private, is at hand. Will not the teachers suffer a word of exhortation? Every instructor of youth is, in a very real sense, a minister of God; a levite, if not a priest. Consider what it is to have thirty or forty plastic young minds absolutely at your mercy five hours a day, five days in the week, forty weeks in the year. The lessons you set the children to learn from books are the least part of their education. They read you much more attentively than they read their books. Remember the strong impressions for good or evil that you took from your own teachers in your childhood, and from the tone which they gave to your intercourse with your schoolmates; for the teacher's influence may largely control that intercourse and decide its character. The best home-training can hardly withstand the corrupting power of a school where no watch is kept upon the morals of the children, while a teacher full of the sense of moral responsibility may do much to elevate the most neglected child of vice and poverty. Do as you were done by, or as you now wish you had been done by, in your own childhood, and hold your trust, first of all, as a sacred gift of God for which you must render a strict account when duty and life are over. There is no pious cant in saying that a teacher ought always to enter the school-room with a very prayerful heart.

An Honorable Calling.

In all ages, the profession of medicine has been held in honor. Each of the other learned professions is more or less dependent upon this one. The lawyer must be versed in Medical Jurisprudence, and the clergyman must know "to minister to a mind diseased." And just now the writers of fiction seem to be encroaching upon the doctors' "preserves." With slight alterations or additions, for example, a few illustrations, many a modern novel might be made to do service as a medical work. However, doctors' lives are not all sunshine. They must expect many disappointments. The search for the elusive bullet, though, apparently, equally fascinating, is often not more successful than that of the North Pole. Science has enabled them to determine just where it is, but, alas, they can not reach it. Then they are obliged to depend upon the charity of editors and publishers for advertising, their "Ethics" not allowing them to pay for it. And worst of all, the chronic cases, baffling and setting at naught their skill. This is sad for the doctors, but let us not waste our sympathy upon them; let us rather point out a way of escape to the patients given over by them. This is found in the Compound Oxygen Treatment of DRS. STARKEY & PALEN. Being inhaled, it is absorbed into the blood, and distributed over the whole body, imparting new strength and vigor, and assisting nature. Over one thousand physicians are using it in their practice. You will find testimonials from these, as well as from great numbers of patients, besides, a full account of Compound Oxygen, in our Treatise of 200 pages, a carefully written work, the result of years of study and experience. Sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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Of Hood's Sarsaparilla will convince any reasonable person that it does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken according to directions, does produce positive benefit. Its peculiar curative power is shown by many remarkable cures. It purifies the blood, cures scrofula, salt rheum, all humors, dyspepsia, catarrh, and rheumatism.

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Sample vial Rubifoam. For the teeth—deliciously flavored. E. W. HOYT & CO., Lowell, Mass.

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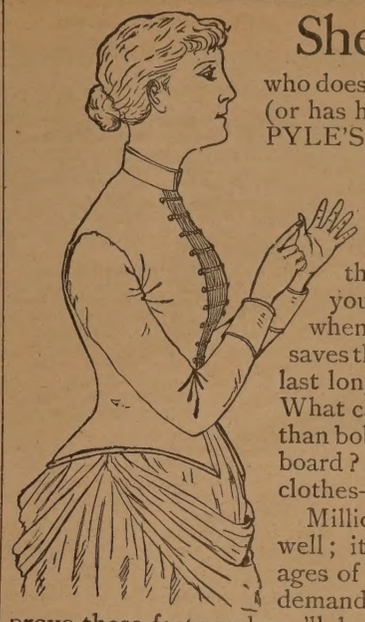

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Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not. 171 JAMES PYLE, New York.

"Some lives are like Horse shoes the more worn the brighter." Busy wives who use SAPOLIO never seem to grow old. Try a cake.

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Pimples, boils and other humors of the blood are liable to manifest themselves in warm weather when the blood gets heated. To prevent or cure them, take Hood's Sarsaparilla. 100 doses $1.

It is universally admitted that a mother should, if she is able, nurse her child. If she can not, or if for good reasons it is not advisable, then Mellin's Food, which has been proven to correspond physiologically with mother's milk, should be used.

Presto! Change! Gray and faded beards made to assume their original color by applying Buckingham's Dye for the Whiskers. It never fails to satisfy.

You cannot be too particular about the medicines you use. When you need a blood-purifier, be sure you get Ayer's Sarsaparilla, and no other. It will mingle with, purify, and vitalize every drop of blood in your body. It makes the weak strong.

Sallow and leaden-hued complexions soon give place to the loveliest pink-and-white, when the use of Ayer's Sarsaparilla is persisted in and cosmetics entirely abandoned. Nothing can counterfeit the rosy glow of perfect health, which blesses those who use this medicine.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

"How to see Niagara"

is a valuable practical guide to the great cataract. Illustrated by twenty fine plates from instantaneous photographs, finely printed and tastefully bound. It will be sent to any address by mail, postage paid, on receipt of postal note or money order for fifty cents, by **O. W. Ruggles,**
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The Burlington Route. C., B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City, and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none.

HALF-RATE EXCURSIONS

Will be run by the Wabash Railroad to points in all Western and Southwestern States and Territories on September 23 and October 14. Tickets good thirty days from date of sale. Elegant free chair cars on all trains. For full particulars, maps, etc., call at Wabash office, 201 Clark street, or address F. A. Palmer, A. G. P. A.

HARVEST EXCURSIONS.

On September 9th and 23d and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent, C. & N.-W. R'y, Chicago, Ill.

Through Vestibuled and Colonist Sleepers Between Chicago and Tacoma, Wash., and Portland, Ore.

The Wisconsin Central and Northern Pacific lines run through Pullman Vestibuled and Colonist Sleepers between Chicago and Tacoma, Wash., and Portland, Oregon. The train known as the "Pacific Express," leaves the Grand Central Passenger Station, at the corner of Fifth Avenue and Harrison Street, at 10:45 p. m., daily. For tickets, berths in Pullman or Colonist Sleepers, etc., apply to GEO. K. THOMPSON, City Passenger and Ticket Agent, 205 Clark St., and at the F. E. EDDY, Depot Ticket Agent, Grand Central Passenger Station, corner Fifth Avenue and Harrison Street, Chicago, Ill.

NEW YORK via. WASHINGTON.

One of the most delightful routes between Chicago and the East is over the Baltimore and Ohio Railroad to New York, by the way of Washington. The trip possesses many peculiar charms, especially to one whose journeyings have never taken him to the borders of the sunny Southland. The ride through the Monongahela valley, across the mountains of West Virginia, and then along the gently flowing Potomac, awakens a keen interest in the lover of natural scenery. Much of the ground traversed has unique historical associations. A large part of this region was debatable land at the time of the civil war. Across these fields and down along these dusty roads once marched now the Blue and now the Gray. These valleys once rang with cheers, now for the State and Stripes, and now for the Stars and Bars. These mountainous heights more than once echoed the sounds of deadly conflict. Here General Lee's army crossed the Potomac on that carefully planned invasion of Maryland and Pennsylvania which ended so disastrously at Gettysburg. Here Stonewall Jackson directed his forces on that "grand hunting excursion," by which he corraled the Federal forces in Harper's Ferry and compelled them to surrender. And here, at Harper's Ferry, is still seen the old brick fort where John Brown took his stand in defiance of the slave-holding power. To one who remembers when these names were first written in blood, what an excitement of feeling the mention of them arouses. Antietam. Sharpsburg, South Mountain, Shenandoah, Harper's Ferry, Ball's Bluff. It is no ordinary experience to pass through a region fraught with such tragic memories.

The train hurries on; and soon there is seen dimly in the distance a white marble shaft, and then a great white dome, and then other pinnacles and spires, and Washington is reached.

Even the most cursory glance at the city is sure to be profoundly impressive. A half hour's drive through the streets will reveal more clearly than any detailed description possibly can, those features which have given the city its reputation, and made it, in one sense, the Mecca of all patriotic citizens of this country. The capitol building, that embodiment of national majesty; the Washington monument, with its lofty reach heavenward; the White House, with its deeply interesting associations; the several department buildings, in their massive stateliness; the Smithsonian Institute, the Soldier's Home, the broad avenues and beautiful parks,—it does not take long to view these, outwardly at least; and the viewing of them for the first time, by one who recalls what these public buildings stand for and the scenes which they have witnessed, is attended with emotions not easily described.

New York is about six hours ride from Washington, and the road runs through a very interesting stretch of country, touching at Baltimore, Wilmington, and Philadelphia. This is one of the finest sections of railroad in the world, the speed of the trains often reaching over sixty miles an hour.—*Northwestern Congregationalist.*

IN THE SICK-ROOM.

SENSIBLE AND SERVICEABLE DRINKS FOR INVALIDS.

The terrible thirst that torments the sufferers from many forms of disease is one of the things a nurse has to exert her thoughts to relieve. Pure, cold water, even when iced, does not relieve thirst so well as when there is some sort of substance added. Lemonade, toast and water, apple tea, or barley water, are preferable in many cases, as they all have a slight degree of nourishment.

LEMONADE.—Two lemons to a pint of water. Cut the rind very thin and put it in a jug, pare the white and throw it away; squeeze the juice and then cut up the pulp, add it to the rind, with sugar to taste, and pour boiling water over it, let it stand for some hours. It need not be strained. Second, rub two or three lumps of sugar on the rind of the lemon, squeeze the lemon juice through a strainer into cold water and add the sugar.

DINNER LEMONADE.—Boil one pound of sugar in one gallon of water with the rest (the yellow rind grated) of eight lemons for three or four hours. Then let it cool and add the juice of the lemons.

CONCENTRATED LEMONADE.—A pleasant table drink. One drachm of essence of lemon, one ounce and a half of citric acid, two and a half pounds of sugar, one pint of water. Put the sugar into the water when cold and let it boil gradually, then pour it hot on the acid. One tablespoonful to a tumblerful of water.

A bottle of the common bottled lemonade added to home-made lemonade improves it.

Lemon squash is a bottle of soda water poured on the juice and pulp of a lemon and crushed ice, no sugar.

LEMONADE.—Mode: Dissolve half a pound of loaf sugar in three-quarters of a pint of water, add three-quarters of a pint of cold milk, a quarter of a pint of strained lemon juice, and a quarter of a pint of any light wine; mix thoroughly and pass the liquid through a jelly bag.

LEMON TEA.—Pour off tea and add slices of lemon, sugar, and ice. Mind the tea has not stood long.

FRUIT VINEGARS.—Fruit vinegars are very pleasant drinks and may be easily made by adding vinegar (white wine vinegar is best) to any of the fruit syrups that can be got of any grocer—raspberry, strawberry, currant, etc.

RHUBARB SHERBET.—Boil six or eight sticks of clean rhubarb 10 minutes; strain, add the peel of a lemon, two tablespoonsful of clarified sugar. Let it stand five hours.

APPLE WATER OR TEA.—Apples sliced and boiling water poured over them. Baked apples may be used, but must be strained. The American dried apple-chips can be used and are very tidy, as there are no pips or peel.

A child may be amused for a long time by watching an apple tied to a string before the fire roasting, and gradually dropping into a cup of water placed underneath. The apple tea thus prepared will be much preferred by the patient.

TOAST AND WATER.—Toast slices of bread very thoroughly but do not burn them, then pour boiling water over them. It may be flavored with lemon peel if liked. Another way is to pour cold water on the toast while hot.

CRUST COFFEE.—A delightful drink is crust coffee. It is made thus: Bake in the oven, to a very dark brown color, some thin slices of bread; roll or pound quite fine, keep in a corked up bottle. While a breakfast cupful of water is actually boiling, put into the little sauce-pan a heaped up dessertspoonful of baked crumbs (crust coffee); let it stand a few minutes, then pour into a cup through a strainer, and sip while hot. This is infinitely preferable to the flat, often sour, mess called "toast water," and is so easy to make fresh each time. Ice may be added to any of these drinks, and if sugar is forbidden saccharine may be used. Its sweetening powers are said to be many times that of ordinary sugar.

Whites of eggs may often be used with advantage but they must be carefully prepared. The speck must be taken out, and the white beaten up with water very thoroughly and passed through fine cambric.

Milk we have considered more as a food, but whey is sometimes ordered, and can be made by adding rennet to milk when lukewarm.

A PERSIAN RECIPE.—Take twelve pounds of strawberries (or other fruit), put five ounces of tartaric acid in two quarts of spring water; when dissolved pour over the fruit. Let it stand 24 hours, strain it off, taking care not to bruise the fruit. To each pint of clear liquor add a pound and a half of sugar finely pounded and sifted, stir it frequently, and when dissolved, bottle it. The whole process must be done cold.—*Good Housekeeping.*

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PURE COD LIVER OIL
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LIME, SODA, IRON.

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TO CONSUMPTIVES.—Wilbor's Cod-liver Oil and Phosphates has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphates with pure Cod-liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating the nausea which is such an objection to the Cod-liver Oil when taken without Phosphates. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by all Druggists.

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LOVELY **WINTER FLOWERS**

SCILLA CLUSI, a grand winter flower producing enormous clusters of bloom two to three feet in circumference. They are of lovely light and dark blue colors and borne in such marvelous clusters that it makes a plant of wonderful and striking beauty. The bulbs are very large and strong, and should be planted in a five or six inch pot and are absolutely sure to bloom freely during winter, and the great heads of bloom keep perfect for weeks. Freezing does not harm it, and bulbs can also be planted in the garden this fall for blooming in early spring like Tulips. Try it, either for the house or garden. It is sure to bloom and create a sensation, there being nothing among winter flowers which will so astonish and please all beholders. Price of extra large Bulbs, sent at once by mail, postpaid, 20 cents each; 3 for 50 cents; 7 for $1.00. Also
15 Double and Single Tulips, mixed ..50c
6 Double and Single Hyacinths, mixed.50c
5 Named Lilies, including Bermuda Easter Lily.....50c
25 Crocus, fine mixed sorts.....25c
Our "Jewel" Collection, 25 Lovely Winter Blooming Bulbs, all named for only 50c postpaid.
SPECIAL OFFER For only $2.00 we will mail everything offered—Scilla, Tulips, Hyacinths, Lilies, Crocus and Jewel Collection, in all 71 Elegant Bulbs
CATALOGUE FREE. Our Large Illustrated Catalogue of Fall Bulbs and Plants is now ready and will be sent free to all who ask for it. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Ixias, Freesias, Alliums, Oxalis and other bulbs for winter and early spring blooming. Also hardy plants, and rare new plants for winter blooming. ☞ Try our winter blooming Orange, Morning Glories, Black Calla, Orchid, etc. We also offer many new and rare fruits. Write at once; these offers may not appear again. Address
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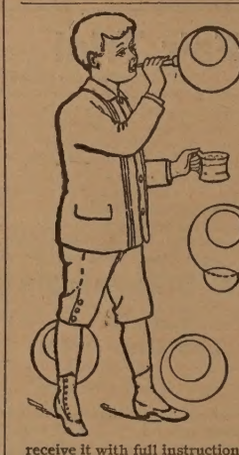

This Boy is Blowing

Double bubbles, one inside of another, with that wonderful new toy, the "WIZARD BUBBLE BLOWER," Pat. June 10th, 1890. Boys or girls, men or women, can with the WIZARD, make an outside bubble larger than their heads, and another bubble inside of that which will float and be all colors of the rainbow; both bubbles will float in the air, producing effects unique, beautiful and grand; also produces twin bubbles, balloon bubbles, bubble chains a yard in length, and many other new forms. Orange Judd, the veteran editor says; "This new WIZARD BUBBLE BLOWER, excels in interest anything else I have ever found; it is a source of endless pleasure." Hundreds of other well known men say equally pleasant things about it. The Chicago Tribune says; "The WIZARD is a toy which delights youth and old age, and sets scientists thinking." Although only on the market a few weeks it is selling by the ten thousands. Furnishes a delightful new evening entertainment, and delightful amusement for Kindergartens or children in the home. One dozen, $2.75, for bubble parties. Don't use a nasty clay pipe any more. Bright boys and girls wanted for agents. Price 25 cents. If you don't find it at your store, send price to us and you will receive it with full instructions post paid. WILBUR PUB. CO., 226 & 228 La Salle St., Chicago, Ill.

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